

ANNALS

SOUTHERN METHODISM

FOR

1857.

EDITED BY

CHARLES F. DEEMS, D.D.,

OF THE NORTH CAROLINA CONFERENCE.



Nashville, Tenn.:

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Preface.

THE third volume of the "ANNALS OF SOUTHERN METHODISM" is presented to the public. The character of the work is so well known that few prefatory remarks are necessary. The same general plan has been pursued as in the preceding volumes. The matter has been even more carefully reviewed to exclude as far as practicable all superfluous paragraphs, while pains have been taken to collect all that may be necessary in the future for a full view of the *status* of our Church at this particular juncture of its history. The notices of those whose decease occurred prior to the year just closed have been thrown into the chapter of "Historical Sketches," while the dead of the past year have been commemorated in the chapter "*In Memoriam*." The only original article is the Journal of the Rev. Bennet Kendrick. The sources of the selections have been noticed as far as practicable. This has also been done in the preceding volumes, as where omissions have occurred they have been inadvertent, and probably in all such cases can be gathered from the articles themselves. It is, of course, understood that the materials for these volumes are obtained from our Church periodicals, unless otherwise indicated.

At the suggestion of others, the "Notices of the Living" have been excluded, except in the case of the bishops, and in such reports as incorporate accounts of the labors of the living with the institutions of the Church.

The work being now issued from the Publishing House of the Church, greater accuracy may be expected in the correction of proofs, so as to exclude such errors in names and figures as might hereafter embarrass historical researches.

The value of this series depends upon the accuracy, the fulness, and the impartiality of the selections. The editor has no ends to subserve but the benefit he shall be able to confer upon the Church at present and in the future, as he has circulated the work so freely as to leave him no pecuniary gain. That his "labor of love" has been appreciated by the periodicals of his own Church and those of others, and by many of his most distinguished brethren in the ministry, is a matter of rejoicing; and he hopes to be able to make succeeding volumes as reliable and acceptable as those which have gone before.

CHARLES F. DEEMS.

WILMINGTON, N. C., January 9th, 1858.

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A N N A L S
OF
SOUTHERN METHODISM,
FOR
1 8 5 7.

CHAPTER I.
THE EPISCOPACY

BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

NAMES.	RESIDENCE.
JOSHUA SOULE, D:D.,	Nashville, Tenn.
JAMES OSGOOD ANDREW, D.D.,	Summerfield, Ala.
ROBERT PAINE, D.D.,	Aberdeen, Miss.
GEORGE FOSTER PIERCE, D.D.,	Culverton, Ga.
JOHN EARLY, D.D.,	Lynchburg, Va.
HUBBARD HINDE KAVANAUGH, D.D.,	Versailles, Ky.

PLAN OF EPISCOPAL VISITATION FOR 1857.

FIRST DISTRICT—BISHOP PIERCE.

CONFERENCE.	PLACE.	DATE.
Western Virginia,	Charleston,	Sept. 10, 1857.
Kentucky,	Lexington,	“ 23, “
Louisville,	Smithland,	Oct. 7, “
Virginia,	Elizabeth City, N.C.,	Nov. 18, “
Louisiana,	Mansfield,	Feb. 3, 1858.

SECOND DISTRICT—BISHOP PAINE.

Memphis,	Holly Springs,	Oct. 21, 1857.
South Carolina,	Charlotte,	Nov. 25, “
Georgia,	Washington,	Dec. 9, “

THIRD DISTRICT—BISHOP EARLY AND BISHOP SOULE.

Tennessee,	Murfreesboro',	Oct. 7, 1857.
Holston,	Marion, Va.,	“ 21, “
Mississippi,	Brandon,	Nov. 18, “
Alabama,	Selma,	Dec. 2, “
Florida,	Jacksonville,	“ 16, “

FOURTH DISTRICT—BISHOP ANDREW.

Kansas,	Leavenworth,	Sept. 4, 1857.
Missouri,	Glasgow,	“ 16, “
St. Louis,	Boonville,	Oct. 14, “
Indian Mission,	Riley's Chapel,	“ 29, “
North Carolina,	Goldsboro',	Dec. 2, “

FIFTH DISTRICT—BISHOP KAVANAUGH.

Arkansas,	Jacksonport,	Oct. 21, 1857.
Ouachita,	Little Rock,	Nov. 4, “
East Texas,	Rusk,	“ 18, “
Texas,	Waco,	Dec. 9, “
*Pacific,	San José,	Nov. 4, “

* The Bishop is not expected to visit California. Distance and expense, in view of the wants of the Church elsewhere, make an episcopal visit inexpedient during this year.

CHRONOLOGICAL PLAN OF THE CONFERENCES.

1. Louisiana,	Feb. 4.	13. Pacific,	Nov. 4.
2. Kansas,	Sept. 4.	14. Ouachita,	" 4.
3. Western Virginia,	" 10.	15. Mississippi,	" 18.
4. Missouri,	" 16.	16. East Texas,	" 18.
5. Kentucky,	" 23.	17. Virginia,	" 18.
6. Louisville,	Oct. 7.	18. South Carolina,	" 25.
7. Tennessee,	" 7.	19. North Carolina,	Dec. 2.
8. St. Louis,	" 14.	20. Alabama,	" 2.
9. Memphis,	" 21.	21. Georgia,	" 9.
10. Arkansas,	" 21.	22. Texas,	" 9.
11. Holston,	" 22.	23. Florida,	" 16.
12. Indian Mission,	" 29.		

NOTICES OF THE BISHOPS.

BISHOP KAVANAUGH.

Bishop Kavanaugh and his wife, says the *N. O. Advocate*, arrived in New Orleans on Saturday morning, the 13th instant, [Dec., 1856.] The Bishop will remain in the city and vicinity until the meeting of the Louisiana Conference, which convenes at Waterproof, Parish of Tensas, February 4. His presence amongst us is exceedingly gratifying, and his services in the churches will be appreciated and gratefully acknowledged. We are warranted in promising additional contributions of California "items."

CANING A BISHOP.

Several members of the Pacific Conference waited on Bishop Kavanaugh, at the residence of Patrick Russel, and presented him, through the Rev. R. W. Bigham, a splendid manzanito cane, with a massive gold head, set with a beautiful specimen of quartz. The remarks of the Rev. Mr. Bigham, in making the presentation, were quite felicitous, expressing the sentiments of admiration and affection entertained by the donors towards the Bishop, in which all of his acquaintances so largely share. The Bishop responded briefly but eloquently, thanking the givers for their beauti-

ful present, assuring them of the high regard he entertained for them and the entire Conference; and assuring them that if, in after life, he should find it necessary to lean upon the cane for support, it would recall to his mind the many pleasant associations connected with his visit to California; and concluded by invoking the richest blessings of Heaven upon the Conference and California. The cane cost seventy-five dollars.—*Nashville Advocate*.

BISHOP EARLY.

Bishop Early arrived in this city [Raleigh] on Friday evening, in fine health and almost youthful vigor.

On Sunday, he preached in the forenoon at the Brick Church, in the afternoon at the African Church, and again in the evening at the Brick Church. On Monday evening he preached at the Mission Chapel. Large and attentive congregations were much profited by his ministry; and his pastoral intercourse with preachers and people was made a blessing to many.

On Wednesday morning he departed for New Berne, intending to preach at Goldsboro' and Kinston in his way. The prayers of the Church and the blessings of good men attend him!—*North Carolina Advocate*, March 5.

BISHOP ANDREW.

We learn by a letter to the *New Orleans Advocate* that Bishop Andrew has been in Mobile. On Sunday, the 8th inst., after lecturing the Sunday-school, he preached and administered the sacrament in the morning at St. Francis Street Church, and preached at night. The writer says: Bishop A. met us on Monday in our preachers' meeting, and after several prayers were offered, he gave us a most excellent talk, instructing and encouraging, on ministerial duty and unity; and then held a class-meeting with us. O my brother, our hearts did burn within us to be useful in the Master's vineyard, while the Holy Spirit was poured out upon us, recommissioning us to the great work of the ministry. We learn that Bishop A. was expected to be in Charles-

ton last week, on his way to visit as many of the missions as he can before he goes to the annual meeting in Nashville. The bishops and the Board of Managers of the Missionary Society meet in that city, on the third Monday in April.

BISHOP PIERCE.

This laborious servant of the Church passed through Nashville last week on his return from Louisville, where he had been attending, in company with Dr. Hamilton, Bishop Kavanaugh, and others, the anniversary of the Tract Society. He went from this place with Drs. Hamilton and Summers to Aberdeen, Miss., where another tract meeting was to be held; thence to Greensborough, Ala., to meet an engagement connected with the educational interests of the Alabama Conference.—*Nashville Advocate*, June 11.

BISHOP ANDREW.

We regret the necessity we are under of informing our readers that the health of Bishop Andrew is very precarious. During the sessions of the Missouri and St. Louis Conferences he was able to preside only a part of the time, and grew worse near the close of the session of the latter, since which time he has been quite feeble. He is now in the city, and will make his way homeward as soon as possible. His friends all advise him against attempting to visit the Indian Mission Conference. He could not do so but at the risk of his life. Quietness and rest are indispensable to his welfare, and without these there is no probability of an early restoration to health.—*St. Louis Advocate*.

The following note we clip from the *New Orleans Christian Advocate*:

“SUMMERFIELD, ALA.—A friend writes us, Nov. 10th: ‘I am glad to inform you that Bishop Andrew’s health has considerably improved. We see the Bishop here as he is at home—as the plain Christian, and not as the bishop; and it is a fine point of view to estimate his value and character. When able to attend, he is regularly at our class-meetings,

and is one of the best leaders in the world. Our schools, both male and female, are prospering. Our Sabbath-school is, perhaps, the best in the South. President Montgomery and Bishop Andrew are among the teachers.' ”

BISHOP SOULE.

Bishop Soule, accompanied by Dr. Summers, left on Thursday of last week for Selma, the seat of the Alabama Conference. His health was pretty good. We hope he may be sustained in his journeyings, and brought with renewed vigor to his quiet home. Though feeble in body and worn down by years and hard labor, he still preserves the spirit of his youth, and ardently desires to witness the onward movements of the great system of itinerant Methodism.—*Nashville Advocate*, Dec. 3.

CHAPTER II.

THE ANNUAL CONFERENCES.

I. LOUISIANA.

BISHOP KAVANAUGH.—FEBRUARY 4.

THIS body met in its eleventh session at Waterproof, Texas parish, La., February 4, 1857. The boat bearing the Bishop was delayed a few hours, but he arrived before the morning session closed. Dr. Keener was elected President, and P. M. Goodwyn and L. A. Reed, Secretary and Assistant.

Members were present, with few exceptions. One had died during the year—Jephthah Hughes; of whose life and death there was a good report. More than thirty years ago he began a faithful ministry, and finished his course in peace on the Bastrop Circuit, 11th September, 1856.

A good body of transfers made glad the hearts of the members, who accepted them as answers to prayer for more help to cultivate Immanuel's lands: T. B. and B. F. White, (brothers,) T. L. Beard, J. W. Johnson; E. A. Stevenson, from Tennessee and Memphis Conferences; D. S. McBride, from Kentucky; and J. C. Pitts, from the Alabama. Available-looking men, and, with those of last year, "added somewhat" to the old panel.

Received on trial: E. D. Pitts, W. R. Davis, Thomas J. Upton, W. D. Stayton, J. H. Boulton.

Readmitted: J. L. Chapman.

Several visiting brethren were introduced, and by their labors in the pulpit, and their fellowship, contributed to the interest of the occasion: Dr. Drake, L. Wiley, Godfrey, Abbey, President Miller, Jones, and Merrill, of Mississippi; D. J. Allen, President of Holly Springs Female College, and one of the Book Agents—F. A. Owen.

TRACT ANNIVERSARY.

Held on Friday night, in the Chapel. R. Abbey and J. B. Walker the speakers. R. J. Harp in the chair. W. H. Foster, Secretary. The speakers did their work so well, it was feared they had taken the wind out of the sails of the meeting fixed for Saturday night. The collection of the year was reported at only \$1200. The collection then and there was \$330. Everybody resolved to do better. One member, E. W. Griswold, besides attending to his work, and enlarging it by additional appointments, distributed over \$1000 worth of books and tracts. What would be the result if *all* were to do their duty?

The Agent appointed is just the man to stir up things. The Depository, held the past year at Waterproof, was removed by order of Conference to New Orleans, where Brother Harp will make his head-quarters. Besides his special agency, he is to act with Brother Abbey, of Mississippi Conference, in raising funds for the purchase of a Depository for books and tracts, and a publication office, in New Orleans. They can do it this year: we hope they will put it through at once.

THE SABBATH.

Bishop Kavanaugh preached on "My grace is sufficient for thee." He knows the heart of an itinerant. As a father to his sons in the gospel, so he spake, and his words were as goads. Many a heart will be humbler, and yet braver, for that teaching and encouraging sermon.

MISSIONARY ANNIVERSARY.

Rain on Saturday night pitched this on Sunday night. Dr. Drake's sermon in the afternoon had put him in happy sympathy with the audience. He was full of interesting reminiscences. Time was when, on the spot where Waterproof now is, he held camp-meetings in the wilderness; when in all our bounds, now numbering twelve thousand members, there were not a hundred, and not a dollar contributed for the support of the gospel. He had heard the reading of the Treasurer's Report, and it made him happy. In his heart he exclaimed, What hath God wrought! Here now is a prosperous Conference, and full of young men, strong and able to labor. In 1825, when he was preaching in Orleans, a man came to him with a roll in his hand. He had forgotten the man's name; never saw him afterward; but his business was to spread out a rude map he had drawn, and to show him that from the mouth of Red river to Arkansas there was a large country, and many souls perishing without the gospel. He promised him, at the next Conference, to lay their wants before the Bishop and cabinet, and ask for a preacher to be sent. He was sent—a missionary, by name Walker. He crossed over in this very region; an humble, laborious man, and his mission was successful. He organized churches and preached, and returned eighty members in society.

The parents and grandparents of some before me—the owners of this rich soil, and leading members of this enlightened society—were benefited by *that* missionary. He could call names if it were necessary. To them he brought the gospel of their salvation. Now, would they not pay an old debt to the missionary cause, and help send the gospel to others?

There was no getting round such home-talk, and nobody wished to get round it. Dr. Drake made us all glad by his coming. His visit was both agreeable and serviceable. He is getting old now, and says, with touching pathos, that he has reached that time of life when one forgets as fast as he learns; but his pureness, and his labors of love and sacrifices and successes in the ministry, cannot be forgotten by us or our fathers. May his paternal example and apostolic influence be granted to the Church through long and pleasant years!

Bishop Kavanaugh followed, and came to the work fresh, notwithstanding the fatigue of the day. He laid down great principles, and kept us in a good humor. His first proposition for \$100 was responded to by twelve persons. With a base line of \$1200 to begin operations, the total amount of the evening's collection reached \$1720. Where is Alabama? The whole amount for the year, reported by the Treasurer of the Conference Missionary Society, is about \$9,000—an advance of fifty-five per cent. on any former year, and more than one dollar a head per white member. All the districts exceeded their apportionments, except the Ouachitas, which, though the largest, fell far behind all the rest.

WIDOWS AND ORPHANS.

The chairman of Committee on Ministerial Support paid the full disciplinary allowance to the superannuates, and the widows and orphans of deceased ministers, dollar for dollar, and a balance of three dollars in hand. This fund is raised by each member paying six per cent. on his receipts. The percentage is added on, in the yearly allowance by the stewards, and a collection taken to meet it, if necessary. The preacher neglecting to attend to this, pays it out of his own pocket.

STATISTICS.

Members.

White.....	6,673: increase, 637.
Colored	4,908: increase, 429.

Probationers.

White	1,963: increase, 744.
Colored	1,116: increase, 414.

Local Preachers.

White	80: decrease, 13.
Colored	10: increase, 3

CONFERENCE RESOLUTIONS.

Resolved, That the first Friday in May be set apart as a day of fasting and prayer to Almighty God, for the prosperity of Zion, and a revival of religion.

Resolved, That L. Parker be appointed to preach the next Conference sermon.

Resolved, That the preachers on each circuit be required, wherever practicable, to administer the Lord's Supper at least three times a year in each society.

Resolved, That we feel undiminished confidence in the business energy and efficiency of our Book Agents.

That we recommend to them the cash system, as the only safe way for disseminating the publications of our Church.

That we hereby pledge ourselves to do all that we can to supply our people with our books.

Resolved, That we will, in the months of April or May, take up in our several circuits and stations a collection for the special benefit of the German Mission work in New Orleans, to be appropriated to the building of a brick church for the first mission, and that the money be remitted to Rev. H. N. McTyeire, Treasurer, with instructions to give it that direction.

Resolved, That this Conference desires to acknowledge the efficient, kind, and impartial manner in which Bishop Kavanaugh has presided over the session now closing; and our thankfulness to the Head of the Church for the gracious providence that has preserved him in the distant visitation to California, and returned him to us again in life and health.

*Appointments.**New Orleans District.*—J. C. KEENER, P. E.

New Orleans :	Third German Miss., G. Buss-
Carondelet Street, L. Parker,	man.
Felicity Street, J. B. Walker.	New Orleans Cir., B. F. Alexander.
Moreau Street, ——— Johnson.	Baton Rouge Sta., S. B. Suratt.
Wesley, Soule, and Winans	Plaquemine Sta., T. B. White.
Chapels, H. N. McTyeire.	Thibodeaux Sta., J. Landrum.
First and Fourth German Mis-	Lafourche and Bayou Black Cir.
sions, J. M. Hofer.	and Miss., T. L. Beard, Jesse
Second German Miss., J. A.	Fulton.
Pauly.	Grosse Tête.
	Atchafalaya Cir., D. M. K. Collins.
H. N. McTyeire, Editor New Orleans Christian Advocate.	
R. J. Harp, Agent Tract Society.	

Opelousas District.—J. A. IVY, P. E.

Franklin and Pattersonville, S. J.	Chicot Cir., H. Avery, R. Par-
Davies.	vin.
Bayou Têche Col'd Miss., J. T.	Alexandria, C. J. Halberg.
Fountain.	North Rapids Cir. and Col'd Miss.,
New Iberia Cir., J. H. Waters.	W. D. Staton, U. Whatly.
Opelousas Cir., S. J. Hawkins.	Harrisonburg Cir., C. W. Hodge.
St. Landry Col'd Miss., to be sup-	Columbia Cir., W. A. Manly.
plied.	

Shreveport District.—R. RANDLE, P. E.

Shreveport Sta., J. L. Chapman.	Sparta Cir., W. A. Smith.
Caddo Cir., T. M. Penick, F. L.	Red River Cir., J. L. Wright.
Rawson.	Red River Col'd Miss., to be sup-
Mansfield Sta., E. D. Pitts.	plied.
Pleasant Hill Cir., G. W. Coursey.	North Bossier Cir., E. A. Steven-
Nachitosh Cir., D. S. McBride.	son.
H. C. Thweatt, President of Mansfield Female College, and member of Mansfield Qr. Con.	
E. D. Pitts, Vice President of Mansfield Female College, and member of Mansfield Qr. Con.	
R. A. New, Agent for Mansfield Female College, and member of Mansfield Qr. Con.	

Ouachita District.—R. R. ALEXANDER, P. E.

Minden Cir., A. E. Goodwyn.	Bastrop Cir., John Pipes.
Homer Cir., D. S. Watkins.	Jackson Cir., R. M. Crowson.
Farmerville Cir., B. C. Steagall.	Dugdemonia Cir., T. McClendon.
Monroe and Trenton and Col'd	Winfield Miss., S. J. Graves.
Miss., R. Trippett.	Joel Sanders, Agent for Homer
Ouachita Cir., D. P. Cullin.	College.

Lake Providence District.—L. A. REED, P. E.

Lake Providence and Bunche's Bend, N. A. Cravens.	Waterproof and Tensas Chapel, B. F. White.
Swan Lake and Pecan Grove, W. J. McGaughey.	Tensas Col'd Miss., E. W. Griswold, T. J. Upton.
Carroll Col'd Miss., W. R. Davis.	St. Joseph and Wesley Chapel, T. J. Lacy.
Monticello and Floyd, D. Kinnear.	Mound Bayou and Bayou Vidal, J. A. Miller.
Bayou Mason Cir., J. F. Scurlock.	Richmond Cir. and Madison Col'd Miss., E. M. Goodwyn.
Bœuf River Cir., J. H. Bolt.	
Bœuf Prairie Cir., U. Riley.	
Trinity Cir., J. C. Pitts.	

Superannuated Preachers.—William Stevenson and Thomas Samford.

Located at their own request.—Fred. White, B. J. Hamilton, and Moses Davis.

Next Conference to be held at Mansfield, La.

II. KANSAS.

BISHOP (ABSENT.)—SEPTEMBER 4.

THE Editor of the *St. Louis Christian Advocate*, who was present at this Conference, gives the annexed account of its close :

LEAVENWORTH CITY, Sept. 7, 1857.

BRO. W.—The session of the Conference closed to-day between eleven and twelve o'clock.

From first to last there was a great degree of harmony and good feeling in all the proceedings; and the preachers are now leaving, seemingly, with a renewed determination to live and die in the work.

During the year just closed, the membership of the Church in the Territory has been greatly increased—almost doubled, I think; though I have not, at this moment, access to the records, so as to enable me to speak definitely. The Sunday-school cause has also advanced, and we have quite a number of flourishing schools. We have also in the Territory ten church-houses; most of them quite respectable buildings, and altogether estimated to be worth from twelve

to thirteen thousand dollars. Several others have been projected, and will be erected ere long. We have also one seminary of learning, aside from the schools among the Indians. This is at Fort Scott, and has property supposed to be worth at least three thousand dollars. There is also one parsonage in the Territory belonging to the Church, and estimated to be worth between sixteen and seventeen hundred dollars; while some valuable lots have been donated to the Church for the erection of church-houses. Altogether, our prospects in Kansas are much more favorable than heretofore, and fully as much so as could have reasonably been expected.

The congregations here yesterday and last night—the only times I have had the opportunity of attending church—were very large, and remarkably serious and attentive. A better-behaved set of people at church I have rarely or never seen anywhere; and the prospects are certainly very encouraging for the accomplishment of great good.

A resolution recommending that the next General Conference divide the Kansas Conference agreeably to a plan some time since proposed in the *Advocate* by Bro. Scarritt, was passed.

Brethren Scarritt and Bradford were elected delegates to the next General Conference; and Bro. T. Wallace, who at this session was readmitted into the travelling connection, was elected as a reserve.

The members of the Conference, and visitors, of whom there were several, have been most kindly and hospitably entertained by the good people of this place; and all parties, so far as I have learned, are well pleased; though there was a very deep and general regret at the absence of the Bishop, of whom as yet we have heard nothing.

The following are the appointments of the preachers for the ensuing year:

Appointments.

Lecompton District—WILLIAM BRADFORD, P. E.

Tecumseh Mission, Cyrus R. Rice.	Indian M. L. School Mission, Thomas Johnson.
Shawnee Reserve Mission, Chas. Boles.	Paola Mission, Jesse G. Rice, one to be supplied.

Sugar Creek Mission, John Hale.	Council Grove Mission, Joseph H
Fort Scott Mission, to be supplied.	Pritchett.
Neosho Mission, Elam S. Arrington.	Spring River Mission, John P Barnaby.
	Santa Fé Mission, to be supplied.

Leavenworth District.—N. SCARRITT, P. E.

Wyandotte Mission, William Barnett.	Mount Pleasant Mission, F. M. Williams.
Delaware Mission, Nathan T. Shaler.	Doniphan Mission, Tho's Wallace.
Leavenworth City Mission, to be supplied.	Grasshopper Mission, Learner B. Stateler, M. G. McMilin.
Kickapoo Mission, Adonijah Williams.	Big Blue Mission, Joseph M. Breeding.
	Nemaha Mission, to be supplied.

III. WESTERN VIRGINIA.

BISHOP PIERCE.—SEPT. 10.

[*From the Itinerant.*]

THE eighth annual session of the Western Virginia Conference was held in Charleston, commencing on the 10th and closing on the 15th of September, 1857. Great harmony of sentiment and feeling pervaded the body, and considerable business was transacted. Every item involving the special interests and general prosperity of the Conference is in advance of any preceding session.

The Conference was opened on Thursday morning, at 9 o'clock, with religious services by Bishop Pierce, after which S. Hargiss was duly elected Secretary, and R. A. Claughton Assistant Secretary. The first business in order was the appointment of various committees, and the appropriate distribution of their respective work; after which the minute business was taken up in due form, and conducted in regular consecutive order.

On Friday evening, the Board of Directors of the Conference Tract Society met to premise their anniversary meeting, which was opened at 7 o'clock. Bishop Pierce addressed the large and attentive audience with great force of clo-

quence and strength of argument, and in a very masterly manner, in behalf of the Tract cause, distributing a full share to the preachers who were present. The anniversary collection, embracing the annual subscription, amounted to \$121; out of which sum several persons were constituted life-members of the Society.

The Missionary Anniversary was held on Saturday night; and by reason of the detention of General Conference officers on the way, it devolved upon the Bishop to address this meeting also; in which the cause of Missions was efficiently represented. Indeed, we hope not to fall under the animadversion of those whose official duty it was to be present when we give it as our opinion that the cause sustained no loss by their absence. The Missionary collection, embracing the amounts represented from the several charges, amounted to \$1397 22; and we believe the body adjourned with great unanimity of purpose to advance, the present year, the missionary figures up to the standard of our Conference expenditures.

From other sources we gather the following:

On Tuesday night, a public meeting was held in the Presbyterian Church for the purpose of raising a subscription to build a Southern Methodist church. Addresses were delivered by Bishop Pierce and Dr. Schon. The most intense interest was manifested, and a large amount on subscription immediately secured, exceeding \$2000. The most prominent citizens took an active part in the matter, giving from \$100 to \$5. The ladies are to purchase, in addition, a fine lot.

The following brethren were admitted: B. Hall, J. E. Williamson, Josiah Hank, J. F. Bean, and J. H. Burns. Thomas Stinchcomb was readmitted.

The Committee on Memoirs presented and read a report announcing the death of Rev. E. C. Thornton during the year, and paid a just and eloquent tribute to his memory. During the reading of this report, a deep solemnity pervaded the whole audience, and the effect on the ministry especially showed how dearly he was loved.

The report of the Committee on Memorials of the Holston Conference was adopted. The report of the Committee

on the communication of the Alabama Conference, asking concurrence in recommending the next General Conference to strike from the General Rules that clause referring to the "buying and selling of men," etc., was read and adopted: ayes 22, contra 12.

The following is a list of the appointments of the preachers for the present Conference year:

Appointments.

Clarksburg District.—S. K. VAUGHT, P. E.

Clarksburg, William H. Fonerden.	Buchanan, B. G. Hull.
Monongalia, R. N. Crooks.	Lewis, J. A. Goff.
Rowlesburg, J. E. Williamson.	Braxton, to be supplied.
Milford and Weston, S. H. Mullan.	Glennville, G. S. McCutchen.

Parkersburg District.—G. B. POAGE, P. E.

Parkersburg, S. Kelly.	Spring Creek, to be supplied.
Little Kanawha, B. F. Sedwick.	Point Pleasant, R. A. Claughton,
Williamstown, W. Kennedy.	J. H. Burns.
Ravenswood, P. H. Hoffman.	Mason Mission, A. W. Thompson.
Ripley, W. Briscoe.	West Union, to be supplied.

Charleston District.—J. BRILLHART, P. E.

Charleston and Salines, William Bickers.	Barboursville, L. G. Woods, W. McComas, Sup'y.
Kanawha, J. W. Amis.	Mouth of Sandy, J. N. Lilly.
Wyoming, to be supplied.	Guyandotte Mission, to be supplied.
Logan, to be supplied.	
Charleston, R. E. Graves.	

Greenbrier District.—C. M. SULLIVAN, P. E.

Lewisburg and Union, Thomas Stinchcomb.	Covington, S. T. Mallory, J. D. Hank.
Monroe, S. Hargiss, H. S. Williams.	Fayette, C. F. Crooks.
Newcastle and Newport, Jehu Hank.	Raleigh, Elias Kendall.
	Summersville, William Downtain.
	Nicholas, G. L. Warner.

Guyandotte District.—S. FIELD, P. E.

Guyandotte and Catlettsburg, J. F. Medley.	Greenupsburg, R. Lancaster, W. S. May.
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North Liberty, J. Farmer, Sup'y,	Paintsville, S. Black.
J. F. Bean.	Tug Fork, Hiram Moore.
Grayson, Walter Shearer.	Wayne, J. H. Wright, B. Spur-
Big Sandy, J. T. Johnson.	lock, Sup'y.
Louisã, S. A. Rathbun.	

W. B. McFarland, transferred to St. Louis Conference.
 J. A. West, transferred to East Texas Conference.
 F. J. Boggs and C. H. Boggs, transferred to Virginia Conference.

General Conference Delegates.—S. Kelly, S. K. Vaught, S. Field.
Reserves.—G. B. Poage, C. M. Sullivan.

Next Conference to be held at Greenupsburg.

IV. MISSOURI.

BISHOP ANDREW.—SEPTEMBER 10.

[*From the St. Louis Advocate.*]

GLASGOW, September 24, 1857.

BROTHER W : The Missouri Annual Conference closed its session last night. The appointments were read out at the church about nine o'clock P. M. The session was harmonious and pleasant. I have had no time to collect the statistics from the records in the hands of the Conference Secretary, but take it for granted he will furnish the more important of them for the paper at his earliest convenience. The Bishop is still feeble, though something better than when the Conference commenced.

The missionary collections have been better than ever before, and so, I believe, it is with most or all the other interests of the Church in the bounds of the Conference. Certainly the educational interests of the Church are advancing rapidly.

Divine service was performed in the church three times a day during the session. The congregations were for the most part large and very attentive. A good deal of interest was manifested in this respect, and it is to be hoped some good was done to the souls of men.

The delegates to the next General Conference are, W. G.

Caples, A. Monroe, W. H. Anderson, T. Dines, and E. Robinson.

Reserves.—P. M. Pinckard and B. R. Baxter.

Appointments.

St. Charles District.—A. MONROE, P. E.

St. Charles Circuit, R. N. T. Holiday.	Middletown Circuit, A. P. Sears, H. Brown, Sup'y.
Flint Hill Circuit, W. M. Newland, G. L. Sexton.	Auburn Circuit, R. G. Loving.
Warrenton Circuit, A. E. Sears, Geo. Smith, Sup'y.	Louisiana Station, J. W. Cook.
Danville Circuit, L. T. McNeily, L. R. Downing.	St. Aubert Circuit, J. Faubion.
Fulton Circuit, A. P. Linn.	Paynesville and Clarksville, Wm. M. Demott.
	W. H. Anderson, President St. Charles College.

Fayette District.—P. M. PINKARD, P. E., AND AGENT FOR CENTRAL COLLEGE.

Fayette Circuit, S. W. Cope.	Paris Circuit, W. M. Wood.
New Franklin Circuit, George Fentem.	Huntsville Circuit, J. Penn.
Columbia Circuit, W. Penn.	Glasgow Station, N. G. Berryman.
Rocheport Circuit, B. F. Johnson.	Florida Circuit, T. Demoss.
Mount Zion Circuit, J. F. Young.	W. G. Caples, Agent for Central College, and C. W. Pritchett, Professor.
Mexico Station, W. A. Mayhew.	

Brunswick District.—W. M. RUSH, P. E.

Brunswick Station, to be supplied.	Linneus Circuit, S. K. Fowler.
Keytesville Circuit, D. H. Root.	Chillicothe Station, W. G. Miller.
Yellow Creek Mission, S. J. Catlin.	Utica Mission, R. C. Hatton.
	Carrolton Circuit, D. Penny.
	Spring Hill Circuit, L. Rush.

Weston District.—WILLIAM PERKINS, P. E.

Weston Station, W. H. Saxton.	Plattsburg Circuit, J. Devlin, J. E. Bryan.
Platte City Mission, T. Hurst.	St. Joseph Station, E. K. Miller.
Parkville Circuit, W. A. Tarwater.	St. Joseph Mission, W. D. Fortune.
Liberty and Richfield Circuit, D. C. Blackwell.	Plattsburg High School, L. M. Lewis.
Millville Circuit, W. M. Sutton.	
Richmond Circuit, R. H. Jorden.	

Savannah District.—B. R. BAXTER, P. E.

Savannah Circuit, W. F. Bell.	Maryville Circuit, R. A. Austin.
Oregon Mission, H. H. Hedge-	Athens Circuit, S. C. Littlepage.
peth.	Bethany Mission, J. D. Vincel.
Mound City Mission, H. H. Craig.	Gallatin Circuit, W. Ketron.
Rockport Circuit, J. Spencer.	Maysville Mission, J. Tillery.

Bloomington District.—W. TOOLE, P. E.

Bloomington Mission, W. Warren.	Hartford Mis., D. R. Shackleford.
Kirksville Circuit, P. Philips.	Princeton Mission, J. B. Potter.
Memphis Mission, T. D. Clanton.	Trenton Mission, A. Spencer.
Lancaster Mission, I. Naylor.	Milan Circuit, W. Shaw.

Hannibal District.—E. ROBINSON, P. E.

Hannibal Station, C. I. Vand-	Edina Circuit, G. W. Rich.
enter.	Monticello Circuit, L. Baldwin.
Hydesburg Circuit, W. E. Dock-	Alexandria Circuit, D. Mason.
ery.	Canton and Lagrange Station, R.
Palmyra Station, B. H. Spencer.	P. Holt.
Shelbyville Circuit, to be supplied.	Frankfort Circuit, J. Sutton.

M. R. Jones, transferred to Kansas Conference and appointed to Leavenworth City.

A. Albright, transferred to Texas Conference.

Next Conference to be held at Chillicothe, Mo.

V. KENTUCKY.

BISHOP PIERCE,—SEPTEMBER 23.

THE Kentucky Conference, at their late session, held in Lexington, Ky., appointed the following delegates to next General Conference: J. H. Linn, J. G. Bruce, W. C. Dandy, L. D. Huston, J. C. Harrison, G. W. Brush. Reserves: E. P. Buckner, R. Hines.

On a resolution to expunge the General Rule on Slavery: in favor of expunging, 16; against expunging, 44.

The Conference refused also to memorialize for any change on the subject of running boundaries, by a vote of 53 against memorializing, and 10 in favor.

The next session of the Conference is to be held at Milersburg.

*Appointments.**Lexington District.*—JOHN G. BRUCE, P. E.

Lexington, John H. Linn.	Winchester and Mt. Zion, Henry C. Northcott.
Frankfort, John C. Harrison.	Vienna, John S. Coxe.
Versailles & Georgetown, Stephen Noland.	Paris and North Middletown, Thos. F. Vanmeter.
Nicholasville, William J. Snively.	Mt. Sterling, Joseph Rand.
Jessamine and Woodford, Daniel W. Axline.	Oxford, Seneca X. Hall.
	Leesburg, Wm. G. Johns.

Harrodsburg District.—GEORGE W. MERRITT, P. E.

Harrodsburg, Edmund P. Buckner.	Crab Orchard, Joshua Taylor; W. E. Wilmot, sup'y.
Danville, Lewis G. Hicks.	Somerset, John P. Grinstead.
Perryville, to be supplied; Anselm Minor, sup'y.	Salvisa, Charles W. Miller; John Sandusky, sup'y.
Lancaster, Milton Mann.	Maxville, Oliver W. Landreth.
Richmond, Lemuel D. Parker.	Anderson, Wm. T. Benton.
Madison, Thos. J. Godby.	

Shelbyville District.—WM. McD. ABBETT, P. E.

Shelbyville, John W. Cunningham.	Westport, Jeremiah Strother.
Shelby Circuit, John F. Vanpelt.	Newcastle, to be supplied.
Simpsonville, George W. Brush.	Bedford, to be supplied.
Taylorville, George L. Gould.	Lockport, Peter E. Kavanaugh.
Bloomfield, James C. Minor.	Lawrenceburg, to be supplied.
Lagrange, Seraiah S. Deering.	Carrolton, Daniel Stevenson.

Covington District.—THOMAS P. C. SHELLMAN, P. E.

Covington, John S. Bayless, Orson Long, sup'y.	Cynthiana, Elkanah Johnson.
Latonia and Ludlow Mission, Wm. W. Chamberlain.	Carlisle, Caleb T. Hill.
Newport, Thos. N. Ralston; G. W. Maley, sup'y.	Warsaw, James H. Brooking.
Alexandria, David Walk.	Owenton and Eagle Mission, Peter Conway.
Falmouth, Williams B. Kavanaugh.	Crittenden, Ephraim M. Cole.
Millersburg, Sam'l L. Robertson.	Burlington, Thomas Rankin.
	Flat Rock Mission, to be supplied.

Maysville District.—ROBERT HINER, P. E.

Maysville, Wm. C. Dandy.	Shannon and Sardis, J. C. Hardy.
Washington and Germantown, H. J. Perry.	Minerva, Franklin T. Johns.
	Sardis Circuit, John M. Johnson.

Orangeburg, George W. Smith.	Poplar Plains, Wm. C. Atmore.
Lewis, Milton Piles.	Sharpsburg, Jedediah Foster.
Flemmingsburg, Clark Polley.	Owingsville, Leroy C. Danley.

West Liberty District.—ELIAS BOTNER, P. E.

Pikeville, to be supplied.	West Liberty, James Randall.
Prestonsburg, Hiram T. Walker.	Irvine, Wm. H. Winter.
Jackson Mission, Wm. E. Littleton.	Letcher and Perry Mission, to be supplied.
Owsley Mission, James A. Gragg.	Highland Mission, Jesse B. Lock.

Barboursville District.—WM. B. LANDRUM, P. E.

Barboursville and Manchester, Solomon Pope.	Williamsburg Mission, to be supplied.
London Mission, John L. Gragg.	Mount Vernon Mission, James L. Webb.
Yellow Creek Mission, to be supplied.	Point Isabel Mission, to be supplied.
Mt. Pleasant Mission, to be supplied.	

Drummond Welburn, Agent for Tract Society of Kentucky Conference, and member of Quarterly Conference at Carrollton.

Lorenzo D. Huston, Editor of Home Circle and Sunday-school Visitor.

Robert T. P. Allen, transferred to Texas Conference.

Jesse Bird and David B. Cooper, transferred to Missouri Conference.

Howard Henderson, transferred to Alabama Conference.

VI. LOUISVILLE.

BISHOP PIERCE.—OCTOBER 7.

THE Louisville Conference met at Smithland, Ky. A correspondent of the Louisville Courier says, an earthquake, that shook the town for a minute, and fire, that burned furiously, occurred on the night following. The preachers could not stop the earthquake, but they put out the fire.

The session began October 7th, and closed on the 12th. Francis A. Morris, son of Bishop Morris, was Secretary.

Six preachers were admitted on trial, to wit: George W. Dungan, William Woodson, Isham B. Hardy, William Molloy, Elijah A. Davis, Robert S. Taylor.

Three were readmitted : Richard Dearing, Geo. W. Crumbaugh, John D. Onins.

Seven were admitted into full connection, viz. : Thos. B. Lewis, Wm. Childers, Jeremiah J. Talbot, Gideon Gooch, Wm. W. Lambuth, Lit. P. Crenshaw, Cornelius D. Donaldson.

R. C. Alexander, D. F. Dempsey, D. Morton, J. C. Petrie, were ordained elders.

Richard Tydings, G. W. Taylor, James I. Ferree, Abram Long, J. B. Perry, Eli B. Crain, Hiram T. Downard, G. R. Browder, J. W. Kasey, A. L. Alderson, E. M. Walker, Silas Lee, Joel Peake, are superannuated.

S. F. Johnson, J. S. Scobee, W. B. Edmonds, located.

Two withdrew : Geo. W. Smiley, Samuel L. Adams.

James King died.

The deficiencies amounted to \$6849 86, to meet which only \$633 65 was collected. •

The collections for missions amounted to \$4474 76 ; Sunday-schools, \$1012 45 ; Tracts, \$1213 25 ; Bible Society, \$297 80.

The delegates to the General Conference are N. H. Lee, F. A. Morris, Z. M. Taylor, E. Stevenson, A. H. Redford, R. Fisk.

Reserves.—J. H. Bristow, J. S. Wools.

The following committee, consisting of six laymen and six members of the Conference, was appointed to confer with a similar committee appointed by the Kentucky Conference, in relation to the purchase of Shelby College. Laymen : J. C. Walker, J. S. Lithgow, S. S. Watkins, E. D. Hobbs, G. G. Gorin, H. F. Given. Members of Conference : Wm. Holman, N. H. Lee, Thos. Bottomly, A. H. Redford, T. A. Morris, Richard Dearing.

The next Conference is to be held at Hopkinsville.

Appointments.

Louisville District.—JAMES H. OWEN, P. E.

Louisville:

Brook Street, Thomas Bottomly.

Bethel, to be supplied.

Jackson Street, colored, to be supplied.

Walnut Street, Richard Dearing.

Eighth Street, J. R. Dempsey.

Centre Street, colored, to be supplied.

Shelby Street, J. H. Bristow.	Mount Washington and Jefferson-
German Mission, F. W. Traeger.	town, G. Gooch.
Hancock, G. A. Hardison.	Louisville Circuit, B. F. Wilson,
Asbury, to be supplied.	R. D. Neal, Sup'y.
Twelfth Street, J. A. Hender-	Bardstown and Bardstown Mis-
son.	sion, D. Morton.
Green Street, colored, to be	City Missionary, W. Holman.
plied.	Edward Stevenson, Agent of the
Portland and Shippingsport, J.	Publishing House.
W. Maxwell.	E. W. Schon, Missionary Secre-
Middletown, J. D. Onins.	tary.

Elizabethtown District.—ALBERT H. REDFORD, P. E.

Lebanon, D. F. Dempsey.	West Point, J. J. Talbott,
New Haven, C. Y. Boggess.	Brandenburg, J. D. Barnett.
Elizabethtown and Hodgenville,	Millerstown, G. W. Dungan.
I. W. Emerson.	Campbellsville, C. D. Donaldson.
Big Spring, Aaron Moore.	

Hardinsburg District.—N. H. LEE, P. E.

Hardinsburg Circuit, W. H. Mor-	Rumsey, J. R. Abernathy.
rison.	Henderson, M. N. Lasley.
Hawesville, R. W. Trimble.	Henderson Circuit, J. W. Taylor.
Owensboro', Artemas Brown.	Madisonville, W. W. Cook, one to
Yelvington, E. M. Crow.	be supplied.
Whitesville Mission, to be sup-	Green River Mission, I. B. Hardy.
plied.	Litchfield Miss., H. C. M'Quown.
Calhoun, T. D. Lewis.	R. G. Gardner, Principal of Har-
Hartford, S. L. Murrell.	dinsburg Male and Female In-
Morganfield, J. F. Redford.	stitute.

Smithland District.—Z. M. TAYLOR, P. E.

Smithland, J. C. Petrie.	Eddyville, R. B. M'Cown.
Dycusburg, J. E. Bradley.	Empire Iron Works, Alison Aikin.
Buck Creek Mission, to be sup-	Cadiz, Wm. Randolph.
plied.	Lafayette, W. W. Lambuth.
Marion, H. T. Burge.	Hopkinsville Circuit, Abraham
Princeton, William Childers.	Quick.

Hopkinsville District.—J. S. WOOLS, P. E.

Hopkinsville and Garrettsburg,	Todd, James Morris.
F. A. Morris.	Bowling Green, G. H. Hayes.
Christian Miss., W. W. Mann.	Bowling Green Cir., T. C. Frogge.
Russelville, J. S. M'Gee.	Greenville, Wm. Neikirk.
Russelville Cir., R. Y. Thomas.	Franklin, T. J. Moore.
Elkton, L. P. Crenshaw.	Rochester Miss., A. C. DeWitt.
Logan, L. B. Davidson.	
James E. Carnes, Principal of Russelville Female Institute.	

Glasgow District.—ROBERT FISK, P. E.

Glasgow, Alexander M'Cown.	Scottsville, R. C. Alexander.
Mammoth Cave Miss., D.D. Moore.	New Row, Wm. Woodson.
Liberty Miss., Absalom Davis.	Columbia, J. P. Goodson.
Wayne, B. A. Cundiff.	Greensburg, John Randolph.
Albany, J. S. M'Daniel.	Munfordsville, G. C. Crumbaugh.
Tompkinsville, T. G. Bosley.	

William Alexander, Agent for Tract Society in Louisville Conference.

Samuel D. Akin, transferred to Louisiana Conference.

G. W. Crumbaugh, transferred to Kentucky Conference, and appointed to Bedford Circuit.

William Molloy, transferred to Arkansas Conference.

Robert S. Taylor, transferred to Louisiana Conference.

Thomas J. Mercer, transferred to Louisiana Conference.

VII. TENNESSEE.

BISHOP EARLY.—OCTOBER 7.

THIS Conference met at Murfreesboro, Tenn., 7th Oct., Bishop Early presiding. Bishop Soule was also present and assisting. The health of neither of these venerable bishops is very firm. The preachers met for a prayer-meeting of a half hour each morning. Eleven were admitted on trial, and one was readmitted. The Nashville Advocate says that the Anniversary of the Missionary Society was held on Saturday evening, at the Methodist and Presbyterian churches. The speakers were Dr. Green at the latter, and the Editor of the Advocate at the former. The contributions and pledges were nearly seven hundred and fifty dollars. The receipts of the Society for the year, it is said, will fall below eight thousand dollars. Some of the Districts did well, sustaining their former character for liberality, while others fell far short.

The Sabbath was a day of interest. All the Churches were opened to the members of the Conference, who occupied the pulpits of the Presbyterian, Old Baptist, Missionary Baptist, and Christian Churches. The congregations were large, and the word preached made a deep impression. At the close of the morning service, Bishop Early ordained the

Deacons, and at the close of the afternoon service he ordained the Elders. At night there were several conversions at the Methodist Church, and many were moved to tears. It is said that meetings were to be continued after the adjournment.

The proposition from Holston Conference to add another "Restrictive Rule" respecting Conference boundaries was not concurred in, 102 for non-concurrence, none concurring.

The proposition of the Alabama Conference to strike out from the General Rules the rule on the slave-trade, was not concurred in, by a vote of 87 to 15; and it was resolved that "We instruct our Delegates to the next General Conference to use their influence to have the action of the last General Conference (page 300 of the Journals) appended to the General Rule on Slavery, as explanatory of its nature."

The substance of that action is, that the General Rule "is understood as referring exclusively to the slave-trade, as prohibited by the Constitution and laws of the United States."

Henry D. McKinnon, Edward G. Robinson, John M. Gross, W. B. Sheffield, John M. Hamer, Robert P. Riddle, Colman H. Cross, Burnett W. Bond, Hartwell H. Thacker, and H. J. Hulsey, were admitted on trial.

John S. Davis and Joseph G. Ward were readmitted in elder's orders.

Delegates to General Conference.—J. B. McFerrin, John W. Hanner, A. R. Erwin, A. L. P. Green, F. A. Pitts, Thos. Maddin, John F. Hughes, T. W. Randle, Adam S. Riggs, M. M. Henkle, Wm. C. Johnson, Samuel D. Baldwin.

Reserves.—Joseph B. West, Ferdinand S. Petway, and Samuel S. Moody.

The Conference takes a hearty interest in Florence Wesleyan University. Wm. Dickson, Esq., of Franklin Co., Ala., has endowed the chair of Moral Science and Belles-Lettres in this Institution with ten thousand dollars.

The report on education says:

"The Trustees of the University wish the Conference to request the Bishop to so arrange the work of Rev. Dr. Green, that he may spend such time as he can spare, during the ensuing year, in North Alabama, in order that moneys may be collected to endow it fully and permanently. With re-

spect to the endowment of a chair of Biblical Literature, provided by this Conference at its last annual session, your Committee are of opinion that, under the circumstances, the agency has been encouragingly successful, affording evidence that our preachers and people take an interest in this important work. We are of opinion that it is due alike to the importance of the enterprise, and to those who have already subscribed to this fund, that the work commenced should be carried on to completion."

The next session is to be held at McMinnville.

Appointments.

Nashville District.—A. S. RIGGS, P. E.

Nashville:	Hobson Chapel, William Burr;
McKendree, W. G. Dorris.	F. E. Pitts, sup.
Colored Missions, T. N. Lankford.	Edgefield and City Mission, J. A. Ellis, W. R. Warren; E. Carr, sup.
Andrew, S. P. Whitten.	Nashville Circuit, H. C. Wheeler.
Spruce Street, J. J. Ellis.	Harpeth, G. W. Winn.
Elysian Grove, B. M. Stephens.	Franklin Station, W. D. F. Sawrie.
German Mission, Philip Barth.	White's Creek, J. W. Cullom.
J. M. Sharpe, President of the Tennessee Female College.	
J. B. McFerrin, Editor of the Nashville Christian Advocate.	
S. D. Baldwin, Agent for the American Colonization Society.	
W. C. Johnson, Agent for the American Bible Society.	

Lebanon District.—L. C. BRYAN, P. E.

Lebanon Sta., J. E. White; J. G. Gwinn, sup.	Gallatin Sta., R. C. Hatton.
Lebanon Cir., J. W. Judd; John Kelly, sup.	Goose Creek, J. G. Ray, J. M. Hamer.
Union, W. P. Nichols; W. H. Johnson, sup.	Fountain Head, D. P. Searcy.
Shady Grove, Russel Eskew.	Drake's Creek Mission, M. B. Pearson, H. J. Hulsey.
Sumner, Martin Clark.	Mill Creek, B. F. Ferril, H. D. McKinnon.
Sumner African Miss., W. Randle.	
T. W. Wainwright, Conference Tract Agent.	

Carthage District.—F. S. PETWAY, P. E.

Carthage, J. B. Allison, G. L. Staley.	Livingston, T. S. Duffel, one to be supplied.
Smith's Fork, J. J. Comer, E. G. Robertson.	Sparta Sta., Wm. Large.
	Sparta Cir., J. W. Tarrant.

Cookeville, Carna Freeman; W. Cumberland, W. D. Sheffield, one
Jared, sup. to be supplied.
Short Mountain, J. A. Walkup; Woodbury, T. J. Neely.
A. H. Reams, sup.

McMinnville District.—WM. DOSS, P. E.

McMinnville Sta., J. D. Barbee. Bedford, W. H. Anthony; J. B.
Hickory Creek, G. D. Gwinn, H. Stevenson, sup.
H. Thacker; I. C. Woodward, Winchester Sta., Z. W. Parker.
sup. Salem, D. H. Jones; R. T. Mc-
Manchester, J. H. Richey; J. J. Bride, sup.
Pittman, sup. Camden Mission, H. E. Poarch.
Tullahoma, J. A. Edmonson; A. Fayetteville Sta., G. W. Martin.
Tribble, sup. Bellefonte, J. R. Harwell.

Murfreesboro' District.—A. L. P. GREEN, P. E.

Murfreesboro' Sta., to be sup- Shelbyville Sta., Wellborn Mooney;
plied; E. J. Allen, sup. S. S. Moody, sup.
Stone's River, H. A. Graves; A. Rich Valley, W. M. Shaw; T. B.
Overall, sup. Marks, sup.
Stone's River African Mission, Rock Creek, J. G. Myers; J. R.
N. A. Keyes. McClure, sup.
Middleton, M. W. Gray, A. Cornersville Sta., J. H. Stone;
J. Wooldridge; C. B. Faris, Golman Green, sup.
sup. Fayetteville Cir., R. M. Haggard.
A. L. Hamilton, President of Shelbyville University.

Huntsville District.—T. W. RANDLE, P. E.

Huntsville Sta., A. R. Erwin. Claysville, L. H. Grubbs.
West Huntsville Sta., P. B. Robin- Marshall, G. W. Russel.
son. Larkinsville, R. A. Wilson.
Madison, A. F. Driskill, J. R. Limestone, W. G. Hensley, J. M.
Abernathy; H. P. Turner, sup. Gross; J. L. Coleman, sup.
Madison African Mission, M. L. Limestone African Miss., R. P.
Whitten. Riddle.
Maysville Sta., R. S. Hunter. Athens Sta., R. P. Ransom; J.
Trienna, M. E. Johnston; J. T. W. Allen; sup.
Bartee, sup.
G. M. Everhart, President of the Huntsville Female College.

Tuscumbia District.—THOS. MADDIN, P. E.

Tuscumbia Sta., S. D. Ogburn. Russelville, J. J. Pitts; A. J. B.
Chickasaw, D. C. Kelley. Foster, sup.
Frankfort Mission, M. H. Field- Franklin Cir., J. G. Rice, G. S.
ing; J. Williams, sup. Allen.

Morgan, J. S. Marks.	Somerville, John McCurdy.
Decatur Sta., F. M. Hickman.	Trinity Sta., P. L. Henderson.

Florence District.—W. H. BROWNING, P. E.

Florence Sta., to be supplied.	Pulaski Sta., J. C. Putman; A. J. Gilmore, sup.
Cypress, D. H. Merriman.	Shoal, M. G. Williams.
Reserve, W. P. Warren; W. G. Davis, sup.	Prospect, J. W. Whitten.
Waterloo, W. H. Riggan.	Richland, John Sherril, T. F. Brown; G. D. Taylor, sup.
Savannah, W. R. J. Husbands, C. H. Cross.	North Limestone, S. H. Brown.

R. H. Rivers, President of Florence Wesleyan University.
M. M. Henkle, Agent for Endowment of the Chair of Biblical Literature and Ecclesiastical History in Florence Wesleyan University.

Columbia District.—J. F. HUGHES, P. E.

Columbia Sta., Isaac Milner; J. B. Hamilton, sup.	Lynnville, J. S. Williams; S. C. Dickson, sup.
Spring Hill Sta., F. A. Kimball.	Lawrenceburg and Henryville Sta., C. B. Davis.
Wesley, C. C. Mayhew, J. S. Malone.	West Point Miss., S. E. Randolph.
Lewisburg and McKendree Sta., S. M. Cherry.	Mt. Pleasant, N. R. Gabard.
Duck River, J. M. P. Hickerson; W. H. Wilkes, sup.	Santa Fe, R. G. Linn; R. G. Irvine, sup.

J. O. Church, President of Tennessee Conference Female College.

Centreville District.—A. F. LAWRENCE, P. E.

Centreville, G. W. Brown.	Waverley, E. M. Baker, B. W. Bond.
Swan, B. F. Smith.	Yellow Creek, J. N. Allen.
Wayne, C. A. Harwell.	Dover, J. A. Coxe.
Linden Miss., Jesse Luter.	
Piney Miss., J. H. Reynolds.	

Clarksville District.—J. W. HANNER, P. E.

Clarksville Sta., Alpheus Mizell.	Dickson, Joseph Willis, W. T. Dye; Jordan Moore, sup.
Clarksville Cir., J. T. W. Davis; E. W. Coleman, sup.	Asbury, J. B. West.
Montgomery, R. L. Fagan.	Red River, J. A. Jones.
Cumberland Iron Works Sta., J. B. Anderson.	Springfield Sta., W. C. Haislip.
	Sycamore Miss., A. B. Coke.
	Red River Miss., (to be supplied.)

John Matthews is transferred to the Alabama Conference.
Arthur W. Smith is transferred to the Louisiana Conference.
Alfred D. Parks is transferred to the Texas Conference.

Superannuated Preachers.—John Page, Robert C. Jones, Stanford Lassiter, John D. Winn, D. W. Thompson, Sion Record, W. J. Cooley, F. P. Scruggs, and B. A. Simms.

Preachers who Located.—J. S. Malone, S. W. Moreland, J. H. Campbell, W. P. Hickman, C. V. Meador, and Lloyd Richardson.

VIII. ST. LOUIS.

BISHOP ANDREW.—OCTOBER 14.

THE session was held at Boonville, Mo. Fourteen were admitted on trial, and five readmitted. Fourteen were admitted into full connection. There are nine on the list of superannuated.

One, Turner H. Smith, had died in peace. He was a native of Buncombe county, N. C., a good man and true. Being advised a year ago to rest from active labor, in view of his feeble health, he replied, "I will die at my post." And he fell with his armor on.

A case was reconsidered: "At the session of the Conference at Charleston, October, 1856, a location was asked for and granted to James Mitchell. This act he disclaimed as not being his request, whereupon the vote of last Conference was reconsidered, and his membership restored."

Six were located this year at their own request, one of whom was James Mitchell.

Numbers in Society were reported as follows.—Whites, on trial, 2369; in full connection, 16,845. Colored, on trial, 178; in full, 1424. Local preachers, 202, being an encouraging increase of members, crowning the labors of the Conference year.

Delegates to the General Conference.—Joseph Boyle, D. R. McAnally, T. T. Ashby, J. T. Peery, E. M. Marvin, D. A. Leeper, H. N. Watts.

Reserves.—C. B. Parsons, Wesley Browning, W. M. Prottsman.

Admitted on Trial.—Wm. F. Compton, John A. Murphy, Robert A. Blakey, Turner W. Davis, Stephen A. Ritchey, Geo. C. Knowles, Wiley P. Quinn, L. F. Ashley, Charles

H. Gregory, G. W. Horn, Wm. J. Stewart, David J. Harris, Urban C. Spencer, B. F. Benefield.

Reëlmitted.—B. T. Kavanaugh, J. R. Bennet, Luther Riley, Francis M. English, E. W. Chanceaulm.

Admitted into full Connection.—John C. Thompson, Jr., John W. Bond, Milton Atkinson, E. H. White, Jesse H. Cumming, H. E. Smith, John C. Williams, Thomas Smith, D. W. Reese, Josiah McCary, Alvin Rucker, James McGehee, J. Ditzler, and Edmond Garrison.

Superannuated Preachers.—Wm. R. Babcock, M. R. Anthony, John D. Read, S. S. Colburn, R. A. Foster, John Monroe, J. T. Davenport, Christian Eaker, G. W. Love.

A correspondent of the Nashville Advocate says of the St. Louis Conference :

“The great question before the Conference was the resolution of the Alabama Conference, to expunge the ‘General Rule’ on slavery, ‘the buying and selling of men, women, and children, with an intention to enslave them.’ This was referred to a special Committee, consisting of Drs. Kavanaugh, McAnally, and Marvin. This Committee brought in a report of nonconcurrence, but requesting the General Conference to append an explanatory note in all future editions of the Discipline, ‘that it refers *only* to the African slave-trade.’ Marvin offered a minority report, recommending the Conference to concur with the Alabama Conference, and have the rule stricken out, because it was not a legitimate subject for Church legislation, but purely a question of civil jurisdiction. These reports elicited an animated discussion, calling out able men on both sides, but resulted in the adoption of the majority report.”

Next Conference to be held at Mound Church, St. Louis.

Appointments.

St. Louis District.—JOHN R. BENNETT, P. E.

First Church, E. M. Marvin.

Centenary, C. B. Parsons.

Mound, Francis English.

Ashbury, Joseph Boyle.

Wesley Chapel, A. H. Powell.

Sixteenth Street, Jesse Cumming.

Christy Chapel, E. H. White.

St. Louis Cir., T. M. Finney, J.

Ditzler.

Manchester, Wesley Browning.

Carondelet, D. R. McAnally.

Miner's Chapel, John Whittaker.

Cape Girardeau District.—H. S. WATTS, P. E.

Cape Girardeau Cir., Jno. Thomas.	Colored Miss., John McEwan.
Cape Girardeau and Jackson,	Grand Prairie, P. L. Turner.
Alvin Rucker.	Bloomfield, W. Compton.
Benton, James Copeland.	Mingo, B. F. Benefield.
Charleston, to be supplied.	Dallas, to be supplied.
Wolf Island, W. S. Woodard.	Saint Genevieve, J. McFar-
New Madrid, Green Woods, G.	land.
W. Horn.	

Boonville District.—D. A. LEEPER, P. E.

Boonville, A. A. Morrison.	Jefferson, Cir., M. E. Paul.
Arrow Rock, W. Wharton.	Jefferson City, W. M. Leftwich.
Saline, N. M. Talbot.	California, J. C. Thompson.
Georgetown, Milton Adkinson.	Bell-Air, Josiah Godbey.
Versailles, J. B. H. Wooldridge.	
W. M. Prottzman, Agent for Central College.	

Lexington District.—R. A. YOUNG, P. E.

Lexington, B. T. Kavanaugh.	Harrisonville, W. M. Pitts.
Wellington, J. F. Truslow.	Columbus, W. H. Mobley.
Independence, W. B. McFarland.	Warrensburg, E. W. Chanceaulm.
Westport, J. C. Shackelford.	Dover, J. W. Lewis; W. J. Brown,
Kansas City, J. T. Peery.	sup.
Independence Cir., J. A. Murphy.	

Warsaw District.—A. M. RADER, P. E.

Warsaw, M. Arrington.	Lamar Miss., C. H. Gregory.
Clinton, H. W. Webster.	Monte Vala, W. D. Stewart.
Deep Water, L. F. Aspley.	Fremont, T. Smith.
Butler, J. W. Bond.	Osceola, D. W. Reese.
Nevada, M. Duren.	

Springfield District.—T. T. ASHBY, P. E.

Springfield Sta., J. W. Hawkins.	Granby and Neosho, J. M. Proc-
Springfield Cir., James McGehee.	tor.
Bolivar, J. O. Woods.	Pineville, T. W. Davis.
Mt. Vernon, S. S. Headlee.	Cassville Miss., R. A. Blakey.
Carthage, N. B. Peterson.	
G. M. Winton, Agent for Tracts and Sunday-schools.	

Steelville District.—J. BOND, P. E.

Steelville Cir., D. McKnight.	Richwoods, D. J. Marquis.
Edinburg, to be supplied.	Union, J. N. W. Springer.

Indian Prairie, G. C. Knowles.
Linn, E. Garrison.
Vienna, S. A. Ritchey.

Salem, J. D. Landreth.
Third Creek German Miss, A. Albright.

Potosi District.—H. N. WATTS, P. E.

Greenville, W. T. Quinn.
Doniphan, N. Riley.
Mill Creek, to be supplied.
Thomasville, D. W. Harris.
Eminence, to be supplied.

Centreville, R. L. Maddy.
Fredericktown, J. H. Headley.
Potosi, J. McCary.
Hillsboro', W. Alexander.

J. C. Berryman, Principal of Arcadia High School.

Lebanon District.—J. L. BURCHARD, P. E.

Hartville, J. C. Williams.
Forsyth, to be supplied.
Ozark, Thomas James.
Marshfield, A. Nichoalds.
Houston, J. M. Wheeler.

Rockbridge, to be supplied.
Buffalo, D. L. Myers.
Hermitage, Thomas Glanville.
Lebanon, H. E. Smith.
Waynesville, T. O. Smith.

J. P. Nolan and J. Dines transferred to Missouri Conference.

Urban C. Spencer transferred to Texas Conference.

Arthur Hawkins and D. C. O. Howell transferred to Kansas Conference.

J. E. Cobb transferred to Wachita Conference.

IX. MEMPHIS.

BISHOP PAINE.—OCTOBER 21.

THE Memphis Annual Conference commenced its session in Holly Springs, on Wednesday, the 21st inst., and has progressed pleasantly and harmoniously thus far. It will probably adjourn some time to-morrow. Bishop Paine is in attendance, but is so afflicted with a severe cold and symptoms of pneumonia, that he has not been able to preach or preside in the Conference all the time.

There is much interest attending the religious services at the church: a large number are at the altar nightly, and some ten or more have professed faith in Christ. Every thing seems to promise an extensive revival of religion. The members of the Conference enter into the work with a zeal becoming the ministers of Christ: they do not find it necessary, as soon as the sermon is over and mourners are

called, to start for home in such numbers as to obstruct the aisles, hinder those approaching the altar, and thus retard the work of God, but remain and labor.

The action upon the memorial from the Alabama Conference was quite satisfactory: the vote stood for concurrence, 64; against it, 12.

On the memorial from the Holston Conference, the vote stood 65 against concurrence; for it, none.

Yesterday the election for delegates to the General Conference came on. The Conference is entitled to ten, and eight were elected on the first ballot, viz.: E. C. Slater, T. L. Boswell, M. J. Blackwell, G. W. D. Morris, G. Jones, J. H. Brooks, S. Watson, and W. McMahon. This morning, October 28, the election was resumed, and N. Sullivan and F. A. Owen were elected, and P. Tuggle, T. Joyner, and A. Davis, reserves.

The missionary collection for the year amounts to \$12,296 93, which is some \$340 27 more than that of last year. The amount of deficiencies in the preachers' salaries, and the claims of superannuates and the widows and orphans, were \$5776 55, to meet which the Conference had only \$1444 40!

The following were admitted on trial in the Conference: W. E. Owen, John F. Markham, C. O. Steel, Geo. B. Allen, Jos. M. Flatt, John W. Futrell, M. M. Dunn, B. W. Stubbs, Robt. A. Niblett, Jas. M. Barlow, F. M. Roades, James D. Slaughter, Geo. C. W. Atkins, J. R. Sykes, J. P. Dancer.

Readmitted.—A. Davis, Benj. A. Hays, T. P. Holman.

S. S. Scott, M. D. T. Fly, and J. C. Reed, transferred to Louisiana Conference.

Josiah Greer, C. O. Steel, and F. M. Rhodes, transferred to Ouachita Conference.

S. W. Carson transferred to Florida Conference.

Upon the memorial from the Alabama Conference, the vote stood for concurrence, 64; against it, 12.

Appointments.

Memphis District.—W. C. ROBB, P. E.

Memphis:

Wesley Chapel, J. T. C. Collins;

S. W. Speer, sup.

Wesley Chapel Colored Miss.,
to be supplied.

Asbury Chapel, W. H. Leigh.

Davidson Chapel, E. J. Williams.	Randolph Colored Miss., to be supplied.
Hernando Sta., L. D. Mullins.	
Hernando Cir., P. Tuggle, W. B. Owen; W. McMahon, sup.	Friar's Point, Simpson Weaver, W. C. Green.
Hernando Colored Miss., to be supplied.	Commerce Miss., to be supplied.
Edgewood Sta., J. W. Knott.	Island, A. P. Sage.
Forest Chapel Sta., J. N. Temple.	Concordia, to be supplied.
Randolph, James Perry.	Helia Miss., T. P. Davidson.
F. A. Owen, Book Agent.	
Samuel Watson, Editor of the Memphis Christian Advocate.	

Somerville District.—G. W. D. HARRIS, P. E.

Somerville Sta., W. D. F. Hafford;	Wesley Colored Miss., to be supplied.
R. V. Taylor, sup.	
Somerville Cir., J. G. Acton, B. Medlin; J. W. Walkup, sup.	Raleigh, R. S. Harris.
Somerville Colored Miss., N. A. D. Bryant.	Brownville Sta., A. H. Thomas.
Wesley, A. R. Wilson, J. S. Harris;	Brownville Cir., Arthur Davis, R. A. Niblet; R. Gregory, sup.
J. T. Baskerville, sup.	Denmark, John Randle, G. B. Allen.

Holly Springs District.—J. H. BROOKS, P. E.

Holly Springs Sta., J. T. Merriwether.	Marshall Colored Miss., W. R. Dickey.
Holly Springs Colored Miss., to be supplied.	Byhalia Cir. and Colored Miss., T. P. Holman, J. B. Harris.
Salem Circuit and Colored Miss., M. H. Ford, J. H. Cooper.	Chulahoma, R. L. Andrews, one to be supplied.
Hickory Flat Miss., to be supplied.	Chulahoma Colored Miss., E. J. Carter.
Holly Springs Cir., S. B. Carson, B. W. Stubbs.	Belmont, T. J. Gooch.
Marshall, Thomas Joyner, G. K. Brooks.	Belmont Colored Miss., J. M. Barton.
P. J. Eckles, President of Byhalia Female Institute.	
D. J. Allen, President of Franklin Female College.	
J. E. Douglass, President of Marshall Institute.	

Grenada District.—J. T. W. AULD, P. E.

Grenada Sta., E. E. Hamilton.	Oxford and Andrew Chapel Sta., L. H. Davis.
Grenada Cir, J. M. Spence.	
Coffeeville, J. M. Hampton, J. F. Markham.	Oxford Cir., C. B. Harris, T. Page.
Calhoun, T. J. Lowry.	Panola, A. B. Fly; J. W. Bates, sup.
Sarepta Miss., to be supplied.	Charleston, Robert Martin.
S. W. Moore, President of Bascom Female Institute.	

Aberdeen District.—M. J. BLACKWELL, P. E.

Aberdeen Sta., B. T. Crouch.	Okolona, K. Adams, S. B. Walker.
Aberdeen Colored Miss., to be supplied.	Richmond, J. A. Fife.
Aberdeen Cir., W. T. Harris.	Fulton, A. C. Smith.
Prairie Colored Mission, John Young.	Carrollville, Horace Jewell.
Houston, W. S. Jones, J. S. Smotherman.	Pontotoc Sta., J. H. Evans.
A. A. Lea, President of Monroe Female College.	Pontotoc Cir., J. M. Scott, one to be supplied.

Ripley District.—H. D. HOWELL, P. E.

Ripley Cir., A. L. Hunsaker.	Eastport, A. S. Hamilton.
Middleton, W. S. Harrison.	Adamsville Miss., R. S. Swift; E.
Rienza, James Gaines, J. D. Slaughter.	Tidwell, sup.
Jacinto, J. H. Garrett, J. P. Dancer.	Montezuma, to be supplied.
	Rock Spring, J. M. Flatt.

Jackson District.—E. C. SLATER, P. E.

Jackson Sta., John Moss.	be supplied; W. N. Morgan, sup.
Jackson Sta. Colored Miss., J. R. Sykes.	Mt. Pinson, R. G. Rainey, J. W. Kirk.
Jackson Cir., E. Jackson; L. Lea, sup.	Lexington, P. J. Kelsey.
Jackson Cir. Colored Miss., B. A. Hayes.	Decaturville, Henry Bell; Joseph Johnson, sup.
Cageville, C. J. Mauldin, M. M. Dunn.	Morgan's Creek Mission, F. L. Steele.
Lagrange, T. L. Boswell, one to A. W. Jones, President of Memphis Conference Female Collegiate Institute.	

Paris District.—NATHAN SULLIVAN, P. E.

Paris Sta., J. H. McCulloch.	B. Covington; R. M. Tarrant, sup.
Paris Cir., R. A. Umstead, J. G. Davie.	Trenton Sta., A. J. See; W. H. Gillespie, sup.
Dresden Sta., B. H. Bishop.	Trenton Cir., R. H. Burns, F. A. Wilkerson.
Dresden Cir., J. H. Witt, J. W. Meadlin; M. D. Robinson, sup.	Huntingdon, E. L. Fisher.
Dyersburg, D. C. M'Cutcheon, H. Guilford Jones, President of Andrew College.	Camden, R. W. Ayers.

Paducah District.—FINLEY BYNUM, P. E.

Paducah Station, Amos Kendall.	Clinton, J. B. M'Cutcheon, J. W. Futrell.
Paducah Cir., W. T. Melugin.	

Hickman Station, N. P. R. Ramsey.	Obion, J. A. Mason.
Hickman Cir., T. G. Lane, G. C. W. Atkins.	Maury, F. M. Morris.
	Benton, E. B. Plummer.
	Birmingham, H. A. Bourland.
Madrid Bend, W. H. Frost.	

S. S. Scott, M. D. T. Fly, and J. C. Reed, are transferred to Louisiana Conference.

Josiah Greer, C. O. Steele, and F. N. Rhodes, are transferred to Wachita Conference.

S. W. Carson is transferred to the Florida Conference.

Superannuates.—Joseph Travis, John Hunter, Isaac N. Manley, David C. Wells, Jeremiah Moss, James M. Major, and W. D. Scott.

Delegates to the General Conference.—E. C. Slater, T. L. Boswell, M. J. Blackwell, G. W. D. Harris, Guilford Jones, J. H. Brooks, Samuel Watson, William McMahon, Nathan Sullivan, and F. A. Owen.

Reserves.—Philip Tuggle, Thomas Joyner, and Arthur Davis.

Next Conference to be held at Trenton, Tenn.

X. ARKANSAS.

BISHOP KAVANAUGH.—OCTOBER 21.

THIS Conference met at Jacksonport, Arkansas, October 21st, Bishop Kavanaugh presiding. The editor of the Nashville Advocate reports that when he reached Jacksonport, the "Conference had progressed rapidly with its business, and with the greatest harmony continued until Tuesday morning, when, at an early hour, the Bishop announced the appointments, and the preachers disbanded, and each man set out to his field of toil.

"Nothing out of the usual routine of an Annual Conference occurred; but all the business was conducted with strict attention and becoming deliberation. The session was attended by most of the members; yet a few were detained by personal or family affliction. One, the Rev. H. O. Perry, has passed away: he died in the faith, and has left the savor of a good name. The religious services were well attended, and the word preached produced immediate fruit, and we trust made a lasting impression. Several souls were happily converted, and penitents were left inquiring the way of salvation. Bishop Kavanaugh preached twice, and I am free

to say that his pulpit ministrations amply sustain the character of his office. He preached in demonstration of the Spirit and with power, and many who heard were deeply affected. Altogether I think the religious impression made upon the community was decidedly favorable, and that much good seed was sown in good ground, that will produce fruit in after years.

"The tract and missionary enterprises received due attention. In the latter the brethren have succeeded better than in any former year, their collections having exceeded those of the year previous nearly one thousand dollars.

"Much prosperity has crowned the labors of the brethren. Thousands of souls have been brought to God, and the Church greatly extended in her borders. The Conference is made up of a body of faithful, working men, and God owns their labors, and gives them many souls for their hire. The subject of education is receiving due attention; two schools are under the care of the Conference: both are said to be very promising."

Received on Trial.—Josiah A. Williams, Peter A. Moses, Jesse Glasgow, William Carter, William T. Noe, and Samuel E. Thornton.

The missionary collection is \$3466 48. The membership is an increase over last year.

Delegates to the General Conference.—L. P. Lively, Thos. Stanford, Stephen Carlisle.

Reserves.—John Cowle, J. M. Steel.

Appointments.

Helena District.—S. CARLISLE, P. E.

Helena Sta., R. W. Hammett.	Marion, Wm. Carter.
Helena Circuit and Miss., G. A.	Osceola, James McKey.
Dannelly, J. C. Beekam.	Laconia and African Miss., H. H.
Mt. Vernon, Wm. H. Walton.	Hankins, F. W. Thacker.
Walnut Bend, R. H. Dodson.	

Jacksonport District.—J. J. ROBERTS, P. E.

Jacksonport Sta., B. Harris.	Greensboro' Cir., to be supplied.
Jacksonport Cir., Wm. T. Noe.	Bolivar Cir., Wm. Mallory.
Powhattan, J. D. Stockton.	Bolivar African Miss., to be supplied.
Pocahontas, D. N. Bowles.	
Gainsville Cir., J. A. Roach.	Black River Miss., J. Glasgow.

Searcy District.—JOHN COWLE, P. E.

Searcy Cir., Edward T. Jones.	Augusta Cir. and African Miss.,
Lawrenceville Circuit, W. R. Foster.	J. D. Andrews.
Augusta Sta., W. H. Gilliam.	Lewisburg Cir., Stephens Farish.
	Clinton Miss., J. M. Burkhart.
	Cadron Cir., Cornelius Sykes.

Batesville District.—J. S. MCCARVER, P. E.

Batesville Sta., J. H. Rice.	Richwoods Miss., H. H. Barnett.
Batesville Cir., J. M. Rogers.	Salem Miss., B. F. Hall.
Grand Glaze, C. McGuire.	Strawberry Cir., J. H. Mann.
Big Creek Miss., to be supplied.	Soulesbury Institute, to be supplied.
Lebanon Miss., J. L. Hicks.	

Clarksville District.—L. P. LIVELY, P. E.

Clarksville Cir., J. M. Deason.	Ozark Cir., J. B. Brown.
Dover Cir., Burwell Lee.	Roseville Miss., J. D. Adney.
Dardanelle Cir., J. L. Denton.	Waldron Cir., J. Griffin.
Wallace Institute, P. A. Moses, member of Van Buren Quarterly Conference.	Fort Smith and Van Buren Sta., A. H. Kennedy.

Fayetteville District.—T. STANFORD, P. E.

Fayetteville Sta., J. Rhyne.	White River Miss., J. P. Maxwell.
Fayetteville Cir., J. A. Williams.	Huntsville and Carrollton Cir., T. B. Hilburn, S. E. Thornton.
Boonsboro, D. H. Carithers.	Newton Miss., to be supplied.
Bentonville, J. Banks.	
Maysville Miss., G. Boyd.	

R. G. Brittain, Tract Agent, and member of Augusta Quarterly Conference.

J. M. Steele, Agent of American Bible Society, and member of Batesville Station Quarterly Conference.

The next Conference is to be held at Dardanelle.

XI. HOLSTON.

BISHOP EARLY.—OCTOBER 22.

THE session was held in Marion, Smyth Co., Va. The Nashville Advocate, among other interesting items respecting the condition of this Conference, has the following:

"The numbers of the Church are: white members, 36,637; white probationers, 6450; colored members, 3647; colored probationers, 573; local elders, 128; local deacons, 89; licentiates, 171. There are 110 Indian members and 2 licentiates included in the number of whites reported above. Compare these numbers with those of last year, and we have an increase of 199; of white probationers, 1537; a decrease of colored members of 297; an increase of colored probationers of 142. The number of local preachers this year is 388, an increase of 9.

Whites,	-	-	-	-	-	42,977
Indians,	-	-	-	-	-	110
Colored,	-	-	-	-	-	4,220
						<hr/>
Total,	-	-	-	-	-	47,307

which shows an increase of whites of 1845, a decrease of colored of 155, and decrease of Indians of 9. The total increase is 1681.

"From the Reports of the Committee on Sabbath-schools we gather the following: Schools, 312; superintendents, 450; teachers, 2027; scholars, 13,359; colored catechumens, 277; Sunday-school requisites, 820; volumes in library, 29,876; moneys expended for books, \$726 70; copies of Sunday-school Visitor taken, 428."

The Richmond Advocate says:

"The resolutions of the Alabama Conference received the favorable consideration of the Conference. The question elicited an animated and interesting discussion; and the proposition was concurred in by a vote of 78 to 4.

"The Holston Conference, a Border Conference, puts itself in line with the real issue between the North and the South, and on the true ground of Southern Methodism. Besides, while she herself can suffer nothing by the retention of the rule, she exhibits her sympathy for those portions of the Church whose success is checked and whose character is endangered by its continuance as a general rule of our ecclesiastical organization. It is a matter of surprise and regret that all the Conferences are not like-minded on the subject.

"Delegates to the General Conference.—E. F. Sevier, Wm.

Hicks, T. K. Muncey, E. E. Wiley, J. Atkins, R. M. Stevens, and W. Robeson.

"Reserved Delegates.—W. C. Graves and W. C. Daily."

The Herald of Truth, in noticing the proceedings of the Holston Conference at its late session, states, among other items of interest, the following, viz. :

"The conditional acceptance of two female institutions of learning. One of these is located at Athens, Tennessee, and was tendered to the Conference, through Rev. S. Philips, by the Odd-Fellows' Lodge at that place. The other is at Abingdon, Virginia, which was gotten up by the Odd-Fellows at that place. The latter is the great Martha Washington College, which is destined to be a proud monument of Abingdon liberality. Though, as is well known, we are the firm and unflinching friend of our female college at Asheville, we most devoutly hope that the two institutions above named will soon be under the patronage of the Holston Conference, and crowded with promising young ladies. We are in favor of meeting the demands of the times."

Appointments.

Wytheville District.—E. C. WEXLER, P. E.

Wytheville, A. G. Worley, R. K.	{ Princeton, W. W. Neal.
Scruggs.	{ Flat Top Miss., E. Conner.
Pearisburg, Geo. Stewart.	Hillsville, E. Mitchell.
Newbern, W. M. Kerr.	Grayson, W. K. Foster.
Mechanicsburg, B. F. White.	Marion, J. N. McTeer.
	Jefferson, J. Torbitt.

Abingdon District.—F. M. FANNING, P. E.

Abingdon, A. M. Goodykoontz,	{ Guest River, M. H. Spencer.
F. F. Glenn.	{ Russell Miss., J. S. Edwards.
Saltville, L. C. Delashmit.	Blountville, Geo. W. Miles, Wm.
Lebanon, J. Haskew.	Kinsland.
Estelville, H. P. Waugh.	Jeffersonville, J. Boring.
	Sandy Miss., W. P. Queen.
E. E. Wiley, President E. and H. College; Jas. A. Davis, Professor.	
William G. E. Cunnyingham, Missionary to China.	

Rogersville District.—W. C. GRAVES, P. E.

Rogersville, E. E. Gillinwater.	Kingsport, H. West.
Rogersville Cir., W. Milburn.	Jonesville, J. P. Gibson.

Tazewell & Sharp's, P. S. Sutton. Rutlege, J. Speers.
 Tazewell Circuit, W. W. Smith. Morristown, J. Alley.
 Sneadville, D. D. Carter.

Knoxville District.—T. K. MUNCEY, P. E.

Knoxville, R. M. Hickey.	Strawberry Plains, C. Godby.
East Knoxville and Colored Miss., W. E. Murray.	Sevierville, M. P. Swain.
Knox Circuit, W. H. Dugin, M. Seaton.	Little River, J. T. Smith, R. K. Coin.
Dandridge, J. W. Williamson.	Clinton, P. H. Reed.
	Jacksborough, J. G. Swisher.

Cumberland District.—D. FLEMING, P. E.

Washington, G. W. Callahan.	Spencer Miss., J. B. Foster.
Hamilton, L. M. Renfro.	Jamestown Miss., G. Creamer.
Pikeville, J. R. Birchfield.	Montgomery Miss., A. E. Wood- ward.
Jasper, A. C. Copeland.	Huntsville Miss., T. M. Dula.
Cumberland, A. J. Greer.	

Chattanooga District.—E. F. SEVIER, P. E.

Chattanooga, D. Sullins.	Charleston Cir., R. A. Giddens.
Harrison and Lookout Mission, J. C. Hyden.	Benton Cir., A. R. Wilson.
Cleveland Sta., T. K. Catlett.	Hiwassee Miss., D. P. Hunt.
Cleveland Cir., J. A. Hyden.	Ducktown Miss., A. C. Hunter.

Athens District.—R. M. STEVENS, P. E.

Athens, J. N. S. Huffaker.	London, W. H. Kelly.
Athens Circuit, C. Long.	Kingston, J. W. Belt.
Madisonville, T. J. Hope, B. W. S. Bishop.	Marysville, G. W. Alexander.
Sowee, W. F. Parker.	Louisville, L. W. Crouch.
J. H. Bruner and G. Taylor, Hiwassee College.	

Ashville District.—W. HICKS, P. E.

Asheville, W. H. Bates.	Sulphur Springs, A. F. English.
Reems' Creek, C. Campbell, J. F. Woodfin.	J. W. Mann.
Hendersonville, J. R. Long.	Wayneville, J. Reynolds.
Catawba, W. H. Howell.	Webster, Wm. Witcher.
Burnsville, G. W. Penley.	Echota Miss., J. W. Bird.
Anson W. Cummings, President of Holston Conference Female College.	Franklin, A. Gass.

Jonesborough District.—W. C. DAILY, P. E.

Jonesborough Sta., J. W. Dickey.	St. Clair, J. Malair.
Jonesborough Circuit, J. M. Cris-	Taylorsville, S. D. Gaines.
man.	Watauga Miss., W. H. Cooper.
Fall Branch, W. Ingle.	Elizabethton, J. R. Stradley.
Greenville, W. Robinson.	Newport, to be supplied.
Rheatown, to be supplied.	

Rufus M. Whaley, transferred to St. Louis Conference.

Next Conference at Chattanooga, Tennessee.

XII. INDIAN MISSION.

[*From the Nashville Christian Advocate.*]

INDIAN MISSION CONFERENCE.

MR. EDITOR:—The fourteenth session of the Indian Mission Conference met at Riley's Chapel, Cherokee Nation, October 29, 1857. Opened with the usual ceremonies by D. B. Cumming, and (there being no bishop present) was organized by electing J. Harrell, President, and J. H. Carr, Secretary.

The preachers were generally present; the session harmonious. Brother McAlister, from ill-health, was only able to be in the Conference-room a sufficient time to represent his district. We were, however, by securing a close carriage; enabled to get him on to this our station, two hundred miles from the seat of Conference. Being much improved in health, he left us yesterday morning, feeling himself quite able to perform the remainder of the distance home, (yet about seventy-five miles,) on horseback.

The business of the Conference was performed with dispatch, and closed on Monday morning.

A very appropriate resolution was offered, tendering the thanks of the Conference to the people of the neighborhood for the very kind and hospitable manner in which it had been entertained during the session.

*Appointments.**Choctaw District.*—WM. L. McALISTER, P. E.

Doaksville and Mountain Fork, J. S. Newman, S. P. Willis.	Chickasaw Academy, J. C. Robinson, Superintendent; William Jones.
Perryville, B. T. Crouch.	
Kiamichee, Wm. Wilson, I. Chuckmubbee.	Bloomfield Academy, J. H. Carr, Superintendent.
Chickasaw, H. Bacon, J. B. Forester.	Colbert Institute, F. M. Paine, Superintendent.

Cherokee District.—J. HARRELL, P. E.

Riley's Chapel, Y. Ewing.	Webber's Falls, Walker Carey, Standing Man.
Canadian School, James Essex.	
Flint, P. Bassham.	Delaware and Seneca, James Ward, E. Butler.
Salesaw, W. A. Duncan, one to be supplied.	Grand Saline, Thomas Bertolph, I. Sanders, Dick Hider.

Creek District.—D. B. CUMMING, P. E.

Creek Agency, C. M. Slover, Jas. McHenry.	Asbury Manual Labor School, T. B. Ruble, Superintendent.
Big Bend, W. McIntosh, one to be supplied.	Little River, S. Chicote, one to be supplied.
North Fork, Wm. Coffelt, one to be supplied.	

Fort Coffee District.—T. W. MITCHELL, P. E., AND SUPERINTENDENT OF FORT COFFEE AND NEW HOPE ACADEMIES.

Moshulatubbee, to be supplied. Sambois, to be supplied.

E. B. Duncan, transferred to Florida Conference.

E. Couch and Wm. E. Cobb, left in the hands of the Bishop.

Delegates to the General Conference.—J. Harrell, W. L. McAlister.*Reserve.*—D. B. Cumming.*Committee of Examination.*—First year, D. B. Cumming, C. M. Slover, J. S. Newman; second year, T. W. Mitchell, W. A. Duncan, P. Bassham; third year, J. C. Robinson, T. Bertolph, J. H. Carr; fourth year, W. L. McAlister, T. B. Ruble, Y. Ewing.

Next Conference to be held at Scullyville, Choctaw Nation.

XIII. PACIFIC.

NO BISHOP.—NOVEMBER 4.

THE Pacific Annual Conference met in San José, on the 4th November. No Bishop being present, Rev. W. R. Bingham was elected President. O. P. Fitzgerald was elected

Secretary, and J. F. Blythe, Assistant. Six were admitted on trial, and two readmitted, making an increase of eight effective ministers.

The Pacific Methodist says:

"The gross increase of Church members in this Conference this year has been between eight and nine hundred. It has been a year of unprecedented prosperity to the Southern Church in California. Nearly all the interests of the Church seem to have advanced encouragingly. May our grace and humility keep pace with our prosperity.

"The examinations of character have been searching, perhaps beyond what has been usual in this Conference, evincing a disposition to keep nothing hid, and to improve and elevate the ministry."

The Conference elected Rev. O. P. Fitzgerald Editor of the Methodist, and resolved to publish the paper hereafter in San Francisco, instead of Stockton. A resolution was also passed *not* to send delegates to the General Conference.

Only one of the members of the Conference has fallen during the past year, the Rev. J. M. Fulton, who fell at his post, full of ministerial honors.

Appointments.

San Francisco District.—O. FISHER, P. E.

San Francisco Cir., and Oakland,	Los Angeles, Dr. T. O. Ellis.
O. P. Fitzgerald.	Petaluma and Bodega, J. T. Cox,
Contra Costa, F. R. Gray.	J. Hopkins.
Santa Clara Cir., J. Gruelle.	Russian River, L. C. Adams.
Gilroy and Santa Cruz, T. C.	Sonoma and Napa, B. R. Johnson.
Barton, A. Martin.	Suisun, J. F. Blythe.
O. P. Fitzgerald, Editor Pacific Methodist; O. Fisher, Corresponding Editor.	

Sacramento District.—M. EVANS, P. E.

Sacramento Cir., W. B. Gober.	Cacherville, R. A. Latimer.
Placerville and Georgetown, H.	Iowa City, J. C. Stewart.
C. Settle.	Colusi, B. H. Russell.
Grass Valley and Nevada, J. W.	Bear River, J. Kelsey, D. K.
Stahl.	Bond.

Stockton District.—R. W. BIGHAM, P. E.

Stockton Sta., A. M. Bailey.	Volcano, J. G. Shelton, M. W.
Stockton Cir., J. C. Pendergrass,	Glover.
S. Brown.	Mok. Hill, R. C. Martin.

Sonora and Montezuma Circuit,	Mariposa Cir., E. B. Lockley.
H. N. Compton, M. F. Jones.	Visalia, Moses Clampitt.
Mercer Circuit, J. G. Johnson.	Cathey's Valley, J. S. L. Wood.

XIV. WACHITA.

BISHOP KAVANAUGH.—NOVEMBER 4.

THE fourth session of the Wachita Conference of the Methodist Episcopal Church South convened in Little Rock, Arkansas, November 4, 1857, at 9 o'clock A. M.

Admitted on Trial.—George H. Waring, John Dickson, Augustus Chamberlain, Geo. W. Livingston, Horace E. Bickers, Thomas A. Graham, and Calvin M. Gentry.

Continued on Trial.—John W. Mann, Franklin F. Bond, Ben. Kellogg, Anderson Putman, A. Turrentine, J. M. Goodwin, T. B. Atterberry, Malcolm Turner, Robert L. Jones, and Elijah Smoot.

Admitted into Full Connection.—Edwin Weir, Marshall H. Wells, J. J. Kennaday, and Littleberry Sutherland.

Superannuated Preachers.—John Harris, Jacob Whitesides, and Thos. Hunt.

Died this year, Jesse W. Owen.

Place of next Conference, Arkadelphia, Clark County, Arkansas.

RESOLUTIONS.

Resolved, That Rev. A. R. Winfield be appointed to preach the next Annual Conference sermon.

Resolved, That Rev. Wm. P. Ratcliffe be requested to preach on the subject of Class-meetings, at the next session of the Conference.

Delegates to General Conference.—A. Hunter, Wm. P. Ratcliffe, A. R. Winfield, and Wm. Moores.

Reserves.—J. H. Blakeley and R. M. Morgan.

Committee of Examination.—First year, J. M. Bradley, H. R. Withers, and J. E. Caldwell. Second year, A. Hunter, Wm. T. Anderson, and J. M. Stevenson. Third year, A. B. Winfield, D. L. G. McKenzie, and J. F. Carr. Fourth year, W. P. Ratcliffe, Samuel Morris, and A. L. P. Green.

Visiting Committees.

Washington Male and Female Academies, J. C. L. Aikin, D. W. Epps, and Samuel Morris.

Tulip Female Seminary, A. R. Winfield, W. T. Anderson, and John F. Carr.

White Sulphur Spring Academy, J. H. Blakely, D. L. G. McKenzie, and H. R. Withers.

On the recommendation of the Alabama Conference to expunge the Rule on "buying and selling men, women, and children, with the intention of enslaving them," the Conference voted unanimously to concur. On the question of introducing a new restriction on Boundaries, the Conference unanimously nonconcurred with the recommendation of the Holston Conference.

Dr. McFerrin, in writing to the Nashville Advocate, says:

"The missionary cause and the cause of education are commanding increased attention. In both these departments, especially the former, the Wachita Conference is taking the lead of some of her older sisters. The missionary collections were larger in this, as well as in the Arkansas Conference, in proportion to the membership, than in many of the old Conferences. The anniversary held on Saturday night was one of the best I ever witnessed, in proportion to the size of the audience. The evening was very unfavorable. The rain had been descending in torrents all the day, and even as the dusk of the evening approached, the thunder, lightning, and rain, I thought would have prevented the meeting altogether; and yet there was an audience of, perhaps, one hundred and fifty persons. After addresses by Dr. Hamilton and Bishop Kavanaugh, the collection amounted to over eight hundred dollars. The spirit was fine, and the generosity enlarged.

"The preaching of the word was well attended, notwithstanding the rain fell in quantities nearly every day. Several were added to the Church, and penitents were at the altar for prayer.

"Bishop Kavanaugh, in his mild and gentle manner of presiding, and his able pulpit ministrations, greatly endeared himself to the Conference and the community. His visitations to the West are kindly received, and have been made

a blessing to the Church. He carries so much of the meek and quiet spirit of his Master, and so ably and with such zeal and power preaches the gospel of Christ, that he makes an indelible impression on the public mind. Many of his discourses in Arkansas will be remembered with pleasure for years to come."

Appointments.

Little Rock District.—J. B. ANNIS, P. E.

Little Rock Station, D. L. G. McKenzie.	Millcreek, H. E. Bickers.
Little Rock African Miss., M. C. Manly.	Rockport, F. Brown.
Bayou Metre, E. W. Weir.	Saline Miss., W. J. Scott.
Benton, L. S. Marshall.	Perryville, L. H. Johnson.
	Brownsville, W. J. McFarland;
	J. E. Caldwell, sup.

Washington District.—J. C. L. AIKIN, P. E.

Washington Sta., D. W. Epps; J. Turrentine, sup.	Arkadelphia, J. M. Bradley; J. M. Stevenson, sup.
Hempstead, S. Morris.	Caddo Miss., E. Smoot.
Centre Point, one to be supplied, G. W. Livingston; A. Avery sup.	Mt. Ida Miss., R. L. Jones.
Murfreesboro', J. W. Mann.	Dallas, M. Turner; H. W. Balch, sup.
	Parreclifta, G. H. Warren.

Camden District.—W. MOORES, P. E.

Camden Sta., W. P. Ratcliffe.	Lapeal, B. C. Weir.
Camden African Miss., J. Dickson.	Magnolia, J. Grier.
Wachita, W. Winburn, B. Kellogg.	Falcon, J. P. Hulse.
Eldorado, A. B. Winfield, A. Chamberlin; R. M. Kirby, sup.	Louisville, C. M. Gentry.
	Red River Miss., T. A. Graham.

Pine Bluff District.—A. R. WINFIELD, P. E.

Pine Bluff Sta., H. R. Withers.	Lehi, R. F. Withers, C. O. Steel.
Jefferson, to be supplied.	Princeton, W. T. Anderson, J. F. Carr.
Jefferson African Miss., A. Putman.	Princeton African Miss., to be supplied.
Richland, A. Turrentine.	Warren, E. Crowson, J. J. Kennedy.
Plumb Bayou, F. F. Bond.	Hampton, J. M. Goodwin.
Old River, to be supplied.	
Swan Lake, L. B. Southerland.	
A. Hunter, Agent American Bible Society.	
Tulip Female Academy, B. Watson, President, Jesse S. McCallister, Professor.	

Monticello District.—J. H. BLAKELY, P. E.

Monticello Cir., A. L. P. Green.	Auburn Cir., R. M. Morgan.
Lacy, J. J. Crouch.	Lake Village, B. Williams.
Hamburg, J. Prior.	Mayson's Hills, F. M. Rhodes.
Napoleon, N. H. Wells.	De Witt, T. B. Atterberry.
Belville Miss., E. L. Gaddie.	

P. Hasskew, Agent for the Tract Society.

C. P. Turrentine left without an appointment.

XV. MISSISSIPPI.

BISHOP EARLY.—NOVEMBER 18.

THE Mississippi Methodist Annual Conference met, at 9 o'clock A. M., at Brandon, November 18, 1857. Reading, singing, and prayer, by Rev. Dr. Drake. Bishop Early in the Chair.

H. D. Harris was elected Secretary, and Thos. W. Brown, Assistant.

On motion of Brother Campbell, a Committee was appointed to consider, and report to the Conference, a plan for lay-representation in this Conference, for the purpose of coöperation with us in reference to our financial operations, and the general benevolent enterprises of the Conference.

Brothers Campbell, Watkins, Drake, J. G. Jones, and Levi Pearce, constituted said Committee.

On motion of Brother Drake, the following resolution was adopted :

That a Committee of five be appointed to draft a memorial to the ensuing General Conference on the subject of theological seminaries.

Admitted on Trial.—Garrot W. McNeill, Charles A. McNeill, Jacob C. Sellers, J. D. Shaw, Cyrus P. Snimey, William Hoover, Henry P. Lewis, Green C. Fore, William R. Rainey, Jacob P. Briggs, Asbury R. Hines, Thomas W. Hines, Parmenas Howard, J. A. Vance, George Jackson, Thomas L. McGraw.

James J. Early, James H. Laney, Thomas W. Castle, were readmitted.

George J. Mortimer and James McLennan, located.

Superannuated Preachers.—George C. Light, Green W Rogers, Thomas Clinton, Thomas Owen, Hardy Mullins, James W Turner, Peter James, John B. Lambuth, John J. E. Byrd, Samuel Dawson.

Supernumeraries.—Wm. M. Curtis, J. W Adams, Thos. W Ward.

E. M. Smalley's name being called, it was reported that he had been indefinitely suspended from the ministry by the Quarterly Conference of Greenville Circuit, whereupon Bishop Early decided that suspension illegal: because, First, that according to law no minister can be indefinitely suspended. Second, That no minister can be suspended at all, and retained in the Church, when under charges of immorality.

On motion, the case was remanded back for a new trial.

"The Alabama Resolutions have passed, 64 for, 10 against. The Holston Resolution nonconcurrent in, 7 for, 66 against.

"The next Conference will meet at Woodville. No other place was nominated against it. It is a place popular with the preachers.

"The Conference resolved to recommend to the General Conference a uniform plan of lay committee-men for all the Church, similar to that now in operation in the Louisiana Conference. It will work that plan at its next session.

"The Missionary Anniversary realized in cash subscriptions about \$1200, which, considering the times, was liberal; the Anniversary of the Tract Society, on Monday night, about \$70. Total for missions the past year, \$10,705 65; for Bible collections, \$3335.

"Bishop Early preached on Sabbath, and attended to the ordinations with a vigor and power quite unexpected in the state of health reported. Lawyers, who visit the Conference sessions, are impressed with his administrative ability and prompt decisions of law.

"On the first ballot the following were elected Delegates to the General Conference: D. M. Wiggins, L. Pearce, J. G. Jones, C. K. Marshall, B. M. Drake, L. Campbell, H. H. Montgomery, and John Lusk.

"*Reserves.*—H. J. Harris, W H. Watkins, and James Walton."

*Appointments.**Natchez District.*—LEWELL CAMPBELL, P. E.

Natchez, James P. Linderman.	Bayou Sara and Barrows Church,
Woodville, John J. Wheat.	T. W. Brown.
Washington Colored Miss., J. G. Hollins.	Percy Creek, G. D. Wade.
Kingston, W. H. Watkins.	Clinton, H. T. Lewis.
Buffalo, Charles A. McNeal.	Jackson, J. A. B. Jones.
Homochitto Colored Miss., to be supplied.	East Feliciana, T. Price, W. H. Scales.
Wilkinson, Ephraim A. Flowers.	East Feliciana, J. B. Higgenbotham.
Wilkinson Col. Miss., J. C. Sellers.	
J. C. Miller, President of Centenary College.	

Fayette District.—J. G. JONES, P. E.

Fayette Cir., George F. Thompson, one to be supplied.	Georgetown, R. T. Hennington.
South Jefferson Colored Miss., C. T. French.	Pearl River, J. H. Laney.
Scotland Colored Miss., J. Bowen.	Brook Haven, A. B. Nicholson.
Bayou Pierre, V. H. Johnson.	Holmesville, A. Castler, W. Hoover.
Bayou Pierre Colored Miss., W. H. Mullins.	Amite, W. H. Germany.
	Meadville, H. M. Youngblood.

Vicksburg District.—B. M. DRAKE, P. E.

Vicksburg, W. P. Barton.	Raymond and Spring Ridge, H. Boothe.
Vicksburg Colored Miss., to be supplied.	Jackson, J. L. Forsythe.
Warren Colored Miss., P. E. Green; W. M. Curtis, sup.	Crystal Springs, H. J. Harris.
Clinton, L. Wiley, J. W. McNeil.	Port Gibson and Grand Gulf Col. Miss., B. Jones, Daniel A. K. Parker.
Austin Miss., H. Copeland.	Rocky Springs and Colored Miss., Lorenzo Ercanbrack.
Richard Abbey, Tract Agent.	

Greenville District.—W. B. HINES, P. E.

Greenville, W. Harrington, W. G. Millsaps.	Middle Deer Creek, E. F. Mullins.
Greenville Colored Miss., G. C. Fore.	Lower Deer Creek, W. Wadsworth.
Bolivar, J. H. Shelton.	Talula, Robt. W. Lambuth, Thos. S. McGraw.
Upper Deer Creek, W. W. Graves.	Sunflower, S. T. Swinney.

Yazoo District.—LEVI PEARCE, P. E.

Yazoo City, C. K. Marshall.	Honey Island Colored Miss., W. R. Raney.
Yazoo Colored Miss., Albert Beaton.	Black Hawk, D. W. Dillehay.
Yazoo Cir., D. M. Wiggins; T. M. Ward, sup.	Middleton, W. P. Dickerson.
Big Black Colored Miss., T. C. Parish.	Carrollton, H. Williamson.
Valley Miss., to be supplied.	Carroll Colored Miss., to be supplied.
Holmes, J. G. Carlisle.	Sidon, J. English.
Richland and Lexington, G. H. Clinton.	Greenwood Miss., B. Whittington.
Ebenezer, F. M. Featherston.	North Warren, J. D. Newsom.
	North Warren Miss., J. W. Jones.

Sharon District.—JOHN LUSK, P. E.

Sharon and Thornton Chapel, James H. Merritt; J. W. Adams, sup.	Attala, W. Ford, T. C. Rayner.
Canton, James Walton.	Double Springs, T. W. Castler.
Madison Col. Miss., Andrew Day.	Bankston, A. R. Hines.
Vernon and Livingston, H. H. Montgomery.	Greensborough, J. J. Early.
Vernon Colored Mission, J. P. Briggs.	Starkville and Pearce Chapel, to be supplied.
Robinson's Plantation, J. L. Harris.	Oktibbeha Cir., J. W. McClary.
Carthage, B. Avant; J. H. Massy, sup.	Oktibbeha Colored Miss., T. W. Hines.
Thomas C. Thornton, President of Sharon College.	Camden, J. Mathews, J. M. Pugh.
	McWilleys Colored Mission, P. Howard.

Paulding District.—R. J. JONES, P. E.

Paulding, W. Price, G. Jackson.	Hillsborough, F. W. Sharbrough.
Westville, J. J. Clark.	Concord, J. A. Light.
Raleigh, J. Y. Griffin.	Decatur, J. H. Vance.
Union, R. A. Sibley.	Philadelphia, D. McDonald.
Brandon, J. H. Godfrey, R. A. Jones.	Louisville, J. G. Deskins.
	Webster, J. M. Jones.

Covington District.—B. PIPKIN, P. E.

Covington, J. T. Dew.	Black Creek Miss., H. P. Lewis.
Franklinton, D. Wadsworth.	Livington, E. R. Strickland.
Gainesville, H. D. Berry.	Greensburg, C. R. Godfrey.
Columbia, John Boyes.	St. Helena, C. P. Swinney.
Sea Shore, J. Nicholson.	East Baton Rouge, W. S. Townsend.
Leaf River Miss., A. J. Smith.	
A. G. Miller transferred to Louisiana Conference.	

XVI. EAST TEXAS.

BISHOP KAVANAUGH.—NOVEMBER 18.

WE collect the following from the Texas Advocate :

“ This body commenced its Thirteenth Annual Session, at the town of Rusk, Cherokee county, Texas, November 18th, 1857, and closed at night, November 27th, having continued ten full days ; one of the longest sessions in our history. A more harmonious session was never witnessed. Though long and laborious, and involving one of the most painful ecclesiastical trials which has ever occurred in its history, not one unkind word was spoken, nor one unkind feeling manifested. The spirit of brotherly love was general and hearty ; and the Spirit of God was as manifestly present as we have ever seen. The closing services were marked by an unusual outpouring of ‘ the heavenly grace ’ upon the preachers and people. There are no *parties* in this Conference, no dissensions, no undue opposition between brethren. They parted with each other filled with the love of God, the love of souls, and the love of each other.

“ Bishop Kavanaugh did not arrive until Friday morning ; that is, he did not appear in the Conference-room until that time, having been misled as to the distance. N. W. Burks was elected President, *pro. tem.*, C. C. Gillespie, Secretary, and J. W. Fields, Assistant Secretary. The entire business of the Conference was done in a workmanlike and handsome manner.

“ Rev. J. Hamilton, D. D., our General Tract Secretary, and Rev. F. A. Owen, one of our General Book Agents, and R. W. Kennon, Agent of Soule University, were with us, the first a part of the time, and the last to the close of the Conference.

“ Never has a Bishop more completely won the affections of a Conference, than has Bishop Kavanaugh those of this body. As a preacher, he is surpassed by none we have ever heard ; while his meek and pious spirit, and patient attention to the business of the Conference, until the whole was completed, make him an example in this respect. He does not get in a hurry, and prevents others from doing so. His

ministrations of the word of God were attended with 'the power and demonstration of the Spirit.'"

The Conference voted unanimously against the Holston Resolutions, as we learn from the New Orleans Advocate.

"The Conference voted unanimously to expunge the rule on slavery from its discipline.

"The Fourth Quadrennial Session of General Conference of our Church meets in Nashville, Tenn., next May. Each Conference is entitled to one representative for every fourteen members. C. C. Gillespie, J. W. Field, S. A. Williams, J. B. Tullis, and N. W. Burks, were elected delegates; and J. Shook and J. T. P. Irvine, reserve delegates.

"The Conference assumed a joint ownership with the Texas Conference in Soule University, and appointed some of the Trustees, an Examining and Visiting Committee, and one member of the Faculty. Professor Alexander will prove a valuable acquisition to the Board of Instruction.

"Sixteen ministers have been admitted on trial, and two readmitted, while but five have located.

"The next session is to be held at Tyler.

"Among those readmitted into the Conference, we note the name of A. H. Shanks, a distinguished lawyer of this place, (Rusk.)

"In looking over the Conference statistics, I see that there are 79 church-buildings reported. There is an increase of 13 travelling and a decrease of one local preacher; an increase of 789 white and 31 colored members, making 820. There are at present 84 travelling and 175 local preachers; 12,699 white and 2099 colored members. Total preachers and members, 15,057

"During the year about \$600 was collected as Conference collections; \$700 for the Bible cause, and \$2750 for the cause of missions."

Appointments.

San Augustine District.—W. K. WILSON, P. E.

San Augustine Cir., A. W. Good-	Henderson Sta., Wm. Craig.
gion.	Henderson Cir., F. M. Stovall, E.
Shelbyville Circuit, Martin Mat-	L. Armstrong.
thews.	Mount Enterprise Circuit, Acton
Carthage Cir., John Adams, one	Young.
to be supplied.	Douglas Cir., John C. Woolam.

Melrose Cir., Geo. W. Harwell.	Mud Creek Mission, William E. George.
Ellysian Fields Circuit, to be supplied.	

Marshall District.—JAMES T. P. IRVINE, P. E.

Marshall Sta., to be supplied.	Coffeeville Circuit, Henderson D. Palmer.
Harrison Cir., J. W. Fields, W. J. Joyce.	Gilmer Cir., Benj. M. Scrivener.
Harrison Colored Miss., Sol. T. Bridges.	Quitman Cir., Rufus B. Wommack.
Dangerfield Cir., Chas. L. Hammill, L. V. Brown.	Linden Cir., Robert Crawford.
	Mt. Pleasant Cir., Isaac Taylor; Jos. W. H. Hammill, sup.

Clarksville District.—JAS. R. BELLAMY, P. E.

Clarksville Cir., John N. Hamill.	Greenville Cir., Andrew Cumming.
Boston Cir., Jas. L. Terry, J. T. Kennedy.	Sulphur Cir., John H. Low.
Paris Cir., John S. Matthis.	Tarrant Cir., Jas. G. Hardin.
Honey Grove Cir., Richard A. Wooten.	Mt. River Colored Miss., N. S. Johnson.
Bonham Circuit, Harvy W. Cumming.	Fannin County Colored Mission, Martin C. Robertson.

Dallas District.—JOHN B. TULLIS, P. E.

Dallas Cir., Levi R. Dennis, J. Y. Youngblood.	Canton Cir., Calvin J. Cock.
Sherman Miss., Wm. E. Bates.	Rockwall Cir., Matthew H. Neely.
Kaufman Cir., James A. Scruggs.	Athens Cir., John W. Chalk.
Alton Cir., Jacob M. Binkley.	Border Mission, Elisha Blanton.

Palestine District.—N. W. BURKS, P. E.

Palestine Cir., Sam. Lynch, H. W. Moore.	Jacksonville Circuit, Marshall C. Simpson.
Crockett Cir., Samuel D. Sansom.	Tyler Cir., Neill Brown.
Cherokee Cir., Asbury H. Shanks, Samuel C. Box, sup.	Tyler Colored Miss., to be supplied.
Rusk Sta., Robert S. Finley.	Sumpter Miss., A. J. West.
	Randolph Miss., Wm. N. Bonner.

Hugh B. Hamilton, Tract Agent, and member of Tyler Quarterly Conference.

Milton H. Porter, Principal of Starrville Female High School, and member of Tyler Quarterly Conference.

Woodville District.—JEFFERSON SHOOK, P. E.

Woodville Cir., Laban B. Hickman.	Newton Cir., Wm. A. Stovall.
Jasper Cir., Isaac W. Overall.	Madison Cir., Jarvis L. Angell.
	Liberty Cir., David M. Stovall.

Livingston Cir., Lewis C. Crouse. Marion Miss., Abner Brown.
 Beaumont Mission, Edward P. Shook's Bluff Mission, Bennett
 Rogers. Elkins.

C. C. Gillespie, Editor Texas Christian Advocate, and member of
 Liberty Quarterly Conference.

Isaac Alexander, Professor in Soule University.

Superannuated.—Samuel A. Williams, Alex. Hinkle, George West,
 Francis Wilson, Wm. P. Sansom.

XVII. VIRGINIA.

BISHOP PIERCE.—NOVEMBER 18.

THIS session was held in Elizabeth City, N. C. Sixteen
 young men were admitted into the Conference.

We learn from the Richmond Advocate that "the Ala-
 bama Conference Resolutions were adopted by a unanimous
 vote of the Conference; one hundred and sixteen voting in
 favor, none in the negative, one or two declining to vote.
 There were only one hundred and twenty-five voting mem-
 bers present, we believe, at any time during the session.
 The vote shows the determination of the Conference to dis-
 sever the Church from all legislation upon the subject of
 slavery—a stride in the right direction.

"The Holston Conference Resolutions, in relation to Con-
 ference Boundaries, were nonconcurring in by a vote of 103
 to 6.

*"The following Delegates to the General Conference were
 elected.*—D. S. Doggett, W. A. Smith, L. M. Lee, L. Rosser,
 J. E. Edwards, W. B. Rowzie, G. W. Carter, G. W. Lang-
 horn, W. W. Bennett, R. Michaels, and J. H. Davis.

"Reserved Delegates.—W. H. Wheelwright, J. D. Coul-
 ing, and J. Manning.

"The anniversaries of the Young Men's Aid Society, the
 Missionary Society, Preachers' Daughters' Aid Society, and
 Tract Society, were all well attended, faithfully represented,
 and liberally helped. We are not prepared to enter into
 particulars."

Appointments.

Richmond District.—D. S. DOGGETT, P. E., and Editor Quarterly Review.

Trinity, Jas. A. Duncan; S. T. Williamsburg, J. K. Littleton.
Moorman, sup. Hampton, J. P. Woodward.
Wesley Chapel and Rocketts, C. York, Thomas H. Jones.
C. Pearson. Gloucester, J. Shough, H. E. Johnson.
Centenary, Nelson Head. Gloucester Mission, Wm. A. Robinson.
Oregon, J. J. Edwards.
Sydney, James G. Lampkin. Mathews, Wm. F. Bain.
Clay St., E. M. Peterson. King William, T. A. Pierce; J. C. Garlick, sup.
African Mission, Geo. W. Nolly. Eastville, Cyrus Doggett, J. S. Porter.
Union Station, J. M. Saunders.
Charles City, W. E. Judkins.
James City and New Kent, A. M. Hall; H. Billups, sup.
L. M. Lee, Editor Richmond Christian Advocate.

Fredericksburg District.—E. P. WILSON, P. E.

Fredericksburg, G. H. Ray. Colored Mission, to be supplied.
Spotsylvania, R. B. Beadles. King George, T. L. Williams.
King and Queen, J. B. Laurens. Stafford, F. L. Way.
Middlesex, J. C. Humor. Fauquier, R. S. Nash.
Lancaster, B. R. Duval, J. M. Rappahannock, T. H. Early.
Anderson. Caroline, G. Muzey, C. H. B. Boggs; Robert Scott, sup.
Westmoreland, J. G. Rowe, J. H. Culpeper, T. L. Hoyle.
Proctor; T. S. D. Covington, sup.

Washington District.—W. W. BENNETT, P. E.

Washington, J. C. Granbery. Warrenton, W. G. Cross, A. J. Beckwith.
Alexandria, J. Manning. Springfield, J. E. Potts.
Rock Creek and Howard, P. F. August; P. Doll, sup. Patterson Creek, J. B. Fitzpatrick.
Fairfax, T. J. Bayton. Clarke, W. G. Williams.
Potomac, S. V. Hoyle. Prince William, one to be supplied, J. H. Crown.
Leesburg, W. L. Dalby. Berlin, J. H. Amiss.
Loudon, T. A. Ware, H. C. Cheatham.
C. A. Davis, Chaplain United States Navy.

Charlottesville District.—J. D. COULLING, P. E.

Charlottesville, J. F. Poulton. Nelson Mission, John P. Brock.
Albemarle, J. McMullan, A. Scottsville, J. L. Clarke.
Booné. Fluvanna, H. H. Gary.
Nelson, Thos. Diggs. Goochland, H. M. Linney.

Hanover, R. T. Nixon.	Blue Ridge Miss., J. F. Finnell.
Louisa, J. F. Brannin; G. W. S.	Elk Run, W. P. Twyman.
Harper, sup.	Harrisonburg and Woodstock, T.
Orange, R. W. Watts.	H. Haynes.
Madison, W. M. Ward.	

Lynchburg District.—LEONIDAS ROSSER, P. E.

Lynchburg Third Street, Charles	Bedford, W. C. Blount, W. G.
H. Hall.	Hammond.
Lynchburg Fourth Street, Geo.	Staunton, H. S. Atmore.
W. Carter.	Campbell, D. J. C. Slaughter, one
Amherst, T. C. Hayes, J. S. Reese;	to be supplied.
H. D. Wood, sup.	Appomattox, L. Moore.
Buffalo, T. H. Rogers.	Buckingham, J. Spriggs, R. A.
Lexington, J. R. Waggener, S. S.	Gregory; A. Clarke, sup.
Lambeth.	Cumberland, J. D. Southall.
Fincastle, P. A. Peterson, W. G.	
Dulin.	

Randolph Macon District.—W. H. WHEELWRIGHT, P. E.

R. M. College, A. G. Brown.	Colored Miss., to be supplied.
R. M. Cir., J. H. Riddick.	Lunenburg, J. L. Spencer.
Mecklenburg, B. C. Spiller, one	Colored Miss., to be supplied.
to be supplied.	Farmville, J. S. R. Clarke.
Greensville, J. W. White.	Prince Edward, L. S. Reed, J. W.
Northampton, W. Grant.	Blincoe.
Southampton, J. S. Briggs; B.	Charlotte, E. A. Gibbs; M. M.
Devany, sup.	Dance, sup.
Brunswick, A. Wiles.	N. Thomas, sup.
W. A. Smith, President of R. M. College.	
H. B. Cows, Agent of the R. M. College.	

Petersburg District.—R. MICHAELS, P. E.

Petersburg, Washington Street, J.	Powhatan, Paul Whitehead.
E. Edwards; G. W. Charlton,	Amelia, J. Bailey, J. K. Powers.
sup.	Dinwiddie, B. H. Johnson, G. W.
Wesley Chapel, D. M. Wallace.	Deems.
Union, G. N. Winfree.	Sussex, J. Lear, I. M. Arnold.
High Street, J. A. Proctor; J.	Colored Mission, to be supplied.
Kerr, sup.	Prince George, H. P. Mitchell;
Factory Miss., H. P. Nelms.	A. Steward, sup.
Chesterfield, B. F. Woodward, J.	Surry, John H. Payne.
J. Lafferty.	Smithfield, O. Littleton.
Manchester, W. G. Lumpkin.	
Wm. H. Christian, President Petersburg Female College.	

Norfolk and Murfreesboro District.—J. A. RIDDICK, P. E.

Norfolk City, Cumberland St.,	Suffolk, R. N. Sledd; A. R. Bernard, sup.
F. Stanly.	
Bute Street Mission, to be supplied.	Norfolk Cir., Wm. Reed.
Granby Street, G. W. Langhorne.	Murfreesboro, M. L. Bishop, one to be supplied.
City Missionary, A. J. Coffman.	Gates, J. W. Howard.
Portsmouth, Dinwiddie Street, I. R. Finley.	Hertford, J. B. Dee.
African Mission, to be supplied.	Edenton, W. J. Norfleet.
Wesley Chapel, G. F. Dogget.	Pasquotank, F. J. Boggs.
Gosport, T. Y. Cash.	Elizabeth City, W. W. Berry.
Princess Anne, J. D. Lumsden, J. E. McSparren.	Elizabeth City Mission, to be supplied.
	Indian Ridge, J. O. Moss.
	Currituck, to be supplied.
J. H. Davis, President Wesleyan Female College.	
W. B. Rowzie, Agent Wesleyan Female College.	
Davis P. Wills, Agent for Tract Society, Virginia Conference.	
C. B. Riddick, Sup., and Assistant Agent for Tract Society of Virginia Conference.	
J. S. Kennedy, transferred to Holston Conference, and appointed President of Strawberry Plains College.	
W. H. Barnes, transferred to North Carolina Conference.	
Next Conference to be held at Portsmouth, Va.	

XVIII. SOUTH CAROLINA.

BISHOP PAINE.—NOVEMBER 25.

THIS session was held in Charlotte, North Carolina. We take the following from the editorial correspondence of the *Southern Advocate*:

“The Conference opened on the day before yesterday, Wednesday, with a pretty full attendance of its members. Bishop Paine was present in good health, and devoted the first half-hour to religious service, which was conducted in a fervent spirit.

“The only important ‘minute business’ thus far attended to is the reception of members into full connection. These are George S. Andrews, W. S. Black, Andrew J. Evans, S. J. Hill, John W. Murray, Randolph R. Pegus, and John W. Puett, who were admitted, after receiving a faithful and affectionate address from Bishop Paine.

"The great matter of interest to-day was the election of Delegates to the General Conference. After three ballotings, the entire number, ten, and two reserves, were elected, as follows: W. M. Wightman, W. A. Gamewell, A. M. Shipp, H. A. C. Walker, R. J. Boyd, W. A. McSwain, N. Talley, J. W. Kelly, J. Stacy, C. Beets.

"*Reserves.*—W. P. Mouzon, and H. C. Parsons.

"Among other promiscuous matters, the Alabama Resolutions have been concurred in by a vote of 115; none object-

ing.
"The Davenport Female College, at Lenoir, has been adopted.

"We left the seat of this Conference before the adjournment. The only matter of special public interest that we have not reported, transpiring before our departure, was the missionary meeting on Saturday night. The report was from the pen of Dr. W. Smith; and addresses were delivered by the Hon. James D. Treadwell, of Columbia, Bishop Paine, and Dr. Cross, who reached Charlotte on his return from his European tour, just in time to be present at this meeting. The meeting was a pleasant one, and resulted in a collection of about \$1200. The missionary contributions of the year came up to about \$24,000, a handsome sum, certainly, when the state of the money-market is considered."

From the Charlotte Whig we learn that "the Secretary submitted a statement of the comparative numerical strength of the Church, by which it appears that in the actual membership there has been an increase of 436 whites, and 1832 colored."

Appointments.

Charleston District.—W. P. Mouzon, P. E.

Charleston:	Cypress Cir., Daniel May.
Cumberland, James Stacy.	St. Andrew's Miss., to be supplied.
Trinity, J. T. Wightman.	St. George's and St. Paul's Miss.,
Bethel, W. H. Fleming.	A. Nettles.
St. James, W. A. Hemmingway.	St. George's Cir., J. T. Kilgo.
Cooper River Cir., W. W. Jones,	Bamberg Cir., H. A. C. Walker.
W. J. E. Frippie.	Walterboro' Cir., D. W. Seale, one
Cooper River Miss., G. W. Moore,	to be supplied.
one to be supplied.	Pon Pon Miss., W. A. Clarke.

Ashepool Miss., F. Rush.	Savannah River Miss., J. D. W
Combahee Miss., M. L. Banks, E.	Crook, Richard Dagnall.
G. Gage.	Prince William's Miss., W. Hutto.
Allendale Cir., William Crook.	Beaufort Miss., J. R. Coburn.
Black Swamp Cir., L. M. Hamer,	Edisto and Jehossee Miss., C.
W. C. Power.	Wilson.
Bluffton Miss., S. Leard.	

Georgetown District.—A. M. CHREITZBERG, P. E.

Georgetown Sta., D. J. Simmons.	Marion Circuit, S. Jones, F. M.
Sampit Miss., T. Mitchell.	Morgan.
Santee Miss., A. H. Harmon, C.	Black River Miss., W. L. Pegues,
E. Wiggins.	one to be supplied.
Black River and Pee Dee Miss.,	Black Mingo Miss., Wm. Carson.
J. W. Miller, A. J. Evans.	Lynchburg Cir., J. H. Robinson.
Conwayboro' Cir., O. A. Chreitz-	Bennettsville Cir., P. F. Kistler,
berg, W. B. Currie.	J. M. Cline.
Waccamaw Mission, J. A. Min-	Society Hill Miss., I. P. Hughes.
nick.	Darlington Cir., G. W. M. Creigh-
Upper Waccamaw Miss., G. K.	ton, J. W. Murray.
Andrews.	Liberty Chapel Miss., A. McCor-
Marion Sta., A. G. Stacy.	quodale.

Columbia District.—W. A. GAMEWELL, P. E.

Columbia:	Sumter Cir., Bond English.
Washington St., C. H. Pritch-	Santee Cir., J. T. Dubose.
ard.	Upper Santee Miss., A. P. Avant.
Congaree Miss., N. Talley.	Orangeburg Circuit, P. A. M. Wil-
Marion Street, A. H. Lester.	liams, D. A. Ogburn.
Columbia Cir., D. D. Byars.	Blackville Cir., A. B. Stevens.
Richland Fork Miss., A. L. Smith.	Barnwell Cir., E. A. Price.
Fairfield Cir., J. M. Bradley.	Aiken, W. E. Boone.
Winnsboro Cir., Manning Brown.	Graniteville Miss., W. W. Mood.
Chesterfield Cir., Miles Puckett.	Lexington Cir., Martin Eaddy,
Sumter Sta., J. A. Porter.	one to be supplied.
Wm. Martin, Agent for Columbia F. College.	
S. Townsend, Agent for the Tract Society.	

Cokesbury District.—R. J. BOYD, P. E.

Cokesbury Cir., J. W. North.	Newberry Cir., T. Raysor, W. W.
Abbeville Cir., Colin Murchison,	Graham.
A. N. Wells.	Newberry Sta., C. McLeod.
Anderson Cir., R. P. Franks, W.	Union Cir., W. A. McSwain, H.
S. Black.	D. Moore.
Ninety-six Cir., W. H. Lawton.	Tiger and Enoree Miss., J. Finger.
Butler Cir., Thomas S. Daniel.	Laurens Cir., J. A. Mood, V. A.
Edgefield Cir., J. R. Pickett.	Sharpe.

Greenville Sta., F. A. Mood.	Walhalla Miss., J. A. Zimmerman.
Greenville Cir., J. S. Connor.	
Pickensville Cir., A. W. Walker.	Cokesbury School, S. B. Jones,
Jocassee Miss., to be supplied.	J. W. Wightman.
Pickens Cir., J. H. Gleason.	.

Charlotte District.—S. H. BROWNE, P. E.

Charlotte Sta., E. J. Meynardie.	Chesterfield Cir., E. J. Pennington.
Charlotte Cir., L. M. Little, J. L. McGregor.	Camden Sta., H. C. Parsons.
Concord Cir., John Watts.	Wateree Miss., J. L. Shuford, E. A. Lemond.
Albemarle Cir., J. W. Puett.	Lancaster Circuit, J. W. Crider.
Wadesboro Sta., F. M. Kennedy.	Catawba Miss., A. J. Cauthon.
Wadesboro Cir., M. A. McKibben, R. R. Pegues.	Monroe Cir., L. Scarbrough, J. W. Abernathy.
Cheraw Sta., L. A. Johnson.	
T. R. Welsh, President Carolina F. College.	

Shelby District.—J. W. KELLY, P. E.

Spartanburg Sta., W. C. Kirkland.	Catawba Cir., J. Parker.
Spartanburg Cir., B. G. Jones; A. W. Walker, sup.	South Mountain Miss., to be supplied.
Pacolet Cir., S. J. Hill.	Lenoir Cir., F. Smith.
Broad River Miss., to be supplied.	Morganton Cir., G. W. Ivey.
Yorkville Sta., O. A. Darby.	John's River Miss., to be supplied.
Yorkville Cir., L. Wood.	McDowell Cir., J. S. Nelson.
Shelby Cir., E. W. Thompson.	Rutherford Cir., A. Erwin, A. R. Bennick.
Lincolnton Cir., J. S. Ervin, one to be supplied.	Columbus Cir., M. A. Connelly.

W. M. Wightman, President of Wofford College.
 Whitefoord Smith, Professor in Wofford College.
 Charles Taylor, President of Spartanburg Female College.
 Joseph Cross, Professor in Spartanburg Female College.
 H. M. Mood, President of Davenport Female College.
 H. H. Durant, Agent for Spartanburg Female College.
 Albert M. Shipp, Professor in the University of North Carolina.
 Next Conference to be held at Charleston, S. C.

XIX. NORTH CAROLINA.

BISHOP PIERCE.—DECEMBER 2.

THE twenty-first session of the North Carolina Conference of the Methodist Episcopal Church, South, was opened,

according to appointment, in Goldsboro', on the 2d day of December, Bishop Pierce presiding.

Braxton Craven, Enoch Moore, Hartwell Arnold, and David R. Bruton, local preachers, were admitted on trial into the travelling connection.

Alexander Gattis, James B. Alford, local elders, and Robert S. Moran, a local elder from the Genessee Conference of the Methodist Episcopal Church, presented their certificates, and were readmitted into the travelling connection.

When the names of Thomas Jones and James Purvis were called, Wm. Barringer announced that both had died during the past year, within the bounds of the Salisbury District. Their end was peaceful, and they rest from their labors.

A charge of maladministration, from Hillsboro' Station, was presented against Robert O. Burton, the Presiding Elder of Raleigh District. Bishop Pierce decided the question, and sustained the administration of the Presiding Elder.

The Bishop subsequently reversed this decision, in a written official decision, and sustained the charge of maladministration. The case was remanded for a new trial.

The claimants in the Conference Funds received 61½ per cent. of their claims, an increase of 10 per cent. on last year. Additional sums were paid to especially needy cases. Missionary meetings were held at the Methodist Church and the Court-house, Bishop Pierce, Dr. Schon, and others, presenting the claims of the Society. About \$700 were collected. The missionary collections of the year are reported at \$9654 28, a decrease of less than \$1000 from last year; less than was expected from the pressure of the times.

Bishop Pierce presented the Resolutions of the Alabama Conference, proposing that this Conference concur with that body in memorializing the next General Conference to expunge from the Discipline the general rule, to wit: "The buying and selling of men, women, and children, with an intention to enslave them." On motion of Dr. Deems, it was resolved unanimously to concur.

The Conference refused to concur in the Holston Resolution, the vote being unanimous.

The Conference resolved adversely to the present system of tract operations, and the continuance of an Agent, deem-

ing it best to enlist the preachers fully in another way in the dissemination of religious literature. The statistics show an increase of 5 local preachers, 194 white members, 75 white probationers, 250 colored members, 65 colored probationers. Total increase, 589,

A charge of maladministration on the part of the Rev. R. O. Burton, when presiding in the trial of Rev. P W Archer for immorality, was presented by Rev. Wm. Closs. The Bishop sustained Mr. Burton, whereupon Mr. Closs appealed, and the Conference sustained the appeal.

The following were elected Delegates to the General Conference.—D. B. Nicholson, Wm. Barringer, C. F. Deems, N. H. D. Wilson, R. T. Heflin, Wm. Closs, Peter Doub, N. F. Reed.

Reserves.—Ira T. Wyche, and C. P. Jones.

Amount raised for Tract cause, \$1202. Number of Sunday-school scholars, 8992. Number of Sunday-school books, 16,620. Amount raised for American Bible Cause, \$423 70.

Rev. R. S. Heflin was elected Editor of the North Carolina Advocate.

Rev. Mr. Burton, from the Educational Committee, presented a minority report, recommending Randolph Macon College to the favorable consideration of the people. A very spirited discussion sprung up between Messrs. Burton, Carter, Archer, James Reid, and Carson, for the report, and Messrs. N. F. Reid, Deems, Frost, and Closs, against it. I cannot undertake to give even the outlines of the discussion, but it was very spirited.

The ayes and noes were called for, and the names of all stand recorded on the journal. The result was 24 for the report, and 54 against.

Dr. Deems, Chairman of the Committee on Education, then presented the reports of the Committee, embracing Wayne Female College, Olin High School, Lenoir Institute, Warrenton Female College, Glen Anna Female Seminary, Danville Female Seminary, Raleigh Female Seminary, and Jonesville Male and Female Academy. Nothing was said of Randolph Macon College. The report was adopted.

After the transaction of other business, the Bishop announced the following

*Appointments.**Raleigh District.*—R. O. BURTON, P. E.

Raleigh:	Roanoke, H. T. Hudson, T. W. Moore.
City, L. L. Hendren.	Person, P. W. Archer.
Miss., G. Farrow, R. T. Heflin.	Hillsboro, Henry Gray.
African Miss., James Reid.	Chapel Hill, A. W. Mangum.
Circuit, T. S. Campbell.	Roanoke Colored Mission, P. W. Yarrell.
Granville, J. W. Floyd.	Raleigh Female Seminary, D. R. Bruton.
Henderson and Clarksville, John Tillet.	Enoe Miss., to be supplied.
Warren, R. G. Barrett; P. H. Joyner, sup.	

Greensboro' District.—N. H. D. WILSON, P. E.

Greensboro' Sta., L. S. Burkhead;	Deep River, Peter Doub, G. W. Heptinstall.
J. Bethel, sup.	Haw River, R. P. Bibb.
Guilford Cir., John M. Gunn.	Haw River Miss., to be supplied.
Normal College, C. M. Anderson.	Franklinville, J. C. Thomas.
Montgomery, John L. Davis.	Alamance, A. Gattis.
Rockingham, N. A. Hooker.	Wentworth, A. Norman.
B. Craven, President of Normal College.	

Salisbury District.—N. F. REID, P. E.

Salisbury Sta., R. S. Moran.	Little River Miss., to be supplied.
Rowan, M. C. Thomas.	Wilkes, J. F. Smoot.
East Rowan, J. W. Kearns.	Surry, M. L. Wood.
Mocksville, S. H. Helsabeck; T. B. Reeks, sup.	Forsythe, Z. Rush.
Iredell, Wm. Carter; W. W. Albea, sup.	Winston, James W. Wheeler.
Alexander, W. B. Richardson.	Davidson, S. D. Adams.
South Iredell Cir., T. L. Triplett.	Blue Ridge Miss., E. Moore.
	Fisher's River Miss., to be sup'd.
	Jonesville, J. W. Avent.

Danville District.—J. P. MOORE, P. E.

Danville, J. L. Fisher.	Franklin, B. M. Williams.
Yanceyville, J. W. Lewis.	Alleghany Miss., B. B. Shelton.
Leesburg, J. P. Simpson.	Patrick, C. M. Pepper.
Halifax, W. M. Jordan, C. W. King.	Stokes, J. B. Alford.
Staunton, D. C. Johnson.	Hillsboro' Sta., J. B. Bobbitt.
Pittsylvania, John D. Halstead.	Henry, C. H. Phillips.
J. Jamison, President of Danville Female College.	

Washington District.—R. J. CARSON, P. E.

Washington Sta., T. P. Ricaud.	Bath, S. Robertson.
Tar River, L. Shell.	Columbia, W. D. Meacham.
Nash, S. D. Peeler.	Mattamuskeet, W. M. D. Moore.
Plymouth, T. W. Guthrie.	Neuse, J. B. Bailey.
Williamston, H. H. Gibbons.	Neuse Miss., N. A. H. Goddin.

Newbern District.—I. T. WYCHE, P. E.

Newbern:	Smithfield, Wm. E. Pell.
Centenary, A. Weaver.	Duplin, J. A. Cunniggin.
Andrew Chapel, W. M. Walsh.	Onslow, J. J. Hines.
Andrew Cir., Geo. C. Wyche.	Trent, J. H. Hill.
Snow Hill, D. W. Doub.	Beaufort, Ann Street, Joseph H.
Snow Hill Colored Miss., to be supplied.	Wheeler.
Wilson, Joel W. Tucker.	Purvis Chapel, to be supplied.
Goldsboro', J. S. Long.	Contentnea Miss., Jere. Johnson.
Everettsville, Charles P. Jones.	Kinston, B. F. Long.
S. M. Frost, President of Wayne	Tarboro', Wm. Closs.
	Female College.

Wilmington District.—D. B. NICHOLSON, P. E.

Wilmington:	Bladen, D. Culbreth.
Front Street, C. F. Deems.	Fayetteville, W. H. Bobbitt.
Fifth Street, J. E. Mann.	Eve Chapel, J. B. Martin.
Seaman's Bethel, J. N. Andrews;	Fayetteville Cir., to be supplied.
W. L. Langdon, sup.	Buckhorn, W. S. Chaffin.
Topsail, Williamson Harris.	Robeson, P. J. Carraway.
N. Hanover and Onslow Mission,	Whitesville, O. J. Brent.
J. H. Jefferson.	Smithville, Wm. F. Clegg.
Sampson, Moses J. Hunt, A. P.	Cape Fear Miss., M. N. Taylor.
Bibb.	

Atlantic District.—JOHN JONES, P. E.

Portsmouth and Ocracoke, to be supplied.	Cape Lookout Miss., John Jones.
Cape Hatteras, J. L. Newby.	Straits, Jos. Wheeler.
Next Conference to be held at Newbern.	

XX. ALABAMA.

BISHOP EARLY.—DECEMBER 2.

THE twenty-sixth session of the Alabama Conference of the Methodist Church, South, met in Selma, Ala., at 9 A. M. on the 2d December, 1857

Bishop Soule took the Chair, and opened the session with the reading of the Holy Scriptures, singing and prayer.

The Secretary of the previous year called the list of members, and about ninety members answered.

Thomas W. Dorman was nominated and elected Secretary, W. C. Hearn, Assistant.

From the New Orleans Christian Advocate we gather the following :

"The Missionary Anniversary was held on Monday night. We had not the pleasure of attending, but heard of a full house, long and strong reports, and similar speeches. Collections about \$300. The collections sum up about \$25,000. Good, decidedly good, considering the times: though it does not come up to the resolution of last Conference, it goes above our expectations. Alabama still holds the banner, unless Georgia stirs beyond her old figures.

"The Conference Stewards divided to claimants at sixty-five per cent. Many large-hearted and excellent lay brethren increased the interest of the Selma session by their presence and counsels. Among them we may name Goodman, Lampkin, Baker, and McCoy, of Mobile; Ferrell, of Greene county; Woolsey, of Dallas; Williams, of Lowndes; Portis, of Clarke; Ware, of Barbour; and Lipscomb, of Columbus, Miss.

"From them emanated a proposition to endow the Publishing House, pledging Alabama for \$100,000, and calling on others to respond. Then we shall have *cheap* books, and good ones, too, and plenty of them. It is a noble purpose, and no half-way measure.

"The Holston Resolutions, so generally rejected elsewhere, were concurred in by a large vote—a resolution proposing a *constitutional* law obstructing the division of Annual Conferences by the General Conference, or the transfer of territory from one to another.

"On Tuesday the first ballot was taken for Delegates. T. O. Summers, J. Hamilton, O. R. Blue, A. H. Mitchell, E. Wadsworth, F. G. Ferguson, T. J. Koger, and G. Shaeffer were elected, having received over seventy votes. On Wednesday morning, balloting was resumed—J. J. Hutchinson elected. On third ballot, T. W. Dorman and C. D. Oliver; on fourth, P. P. Neely.

"*Reserves.*—J. T. Heard, E. Hearn, J. A. Heard.

"Religious services were well attended, the O. S. Presbyterian, Cumberland Presbyterian, and Baptist Churches having invited ministers of the Conference on Sabbath and week days. On Sabbath a preaching delegation went out to Summerfield, a Sabbath-day's journey distant. There are located two cherished Institutions of the Conference, the Female Institute, lately and long under the charge of Dr. Mitchell, and the Boys' High School, of which our friend Connerly is principal. Dr. M. has taken his stand, at full height, in the regular work, and none stands higher. We congratulate Montgomery on his appointment. The Dr. has a worthy successor in another Montgomery, and we felicitate Summerfield on his appointment: good, all round. Brother Connerly is working, besides the regular routine, an important department: it will have a history. Several young men are there, being educated for the ministry! If the reader wishes further information about this school of the prophets, let him write for it, and then send on a pupil, with enough to take him through a year or two."

Seventeen preachers were admitted on trial, to wit: Robert K. Hargrove, James F. Randall, Cicero L. Dobbs, Benjamin L. Selmon, Daniel S. McDonald, Ulysses Philips, James M. Hood, Thomas F. Greene, William N. Wilson, John P. Jones, Robert D. Cann, Wesley B. Harris, William H. Wild, Thos. W. Lowe, Ethelbert B. Norton, Wm. P. H. Connerly, Thos. D. McCasky.

Four were readmitted, to wit: Edwin C. Hardy, Thos. M. Lynch, Wm. B. Adams, Elders, and Robert Scales.

Appointments.

Mobile District.—J. T. HEARD, P. E.

Mobile:

St. Francis St., A. S. Andrews.	West Ward, to be supplied.
Franklin St., M. S. Andrews.	Village Cir., W. C. Turner, D. S. McDonald.
{ State St. Colored Mission,	Pascagoula, W. A. Montgomery.
A. McBride.	Ocean Springs, to be supplied.
{ Ger. Miss., C. Quellmaltz.	St. Stephens, W. A. Sampey.
Little Zion Colored Mission, A. Adams.	Mauville, to be supplied.
Wesley Chapel, T. C. Wier.	Enterprise, J. E. Newman.

Demopolis District.—J. A. HEARD, P. E.

Demopolis, to be supplied.	Prairie Bluff Colored Miss., to be supplied.
Arcola Colored Miss., J. Williamson.	Union Town and Colored Miss., W. P. Harrison.
Spring Hill, J. H. Ewing.	Orrville, L. M. Wilson, T. W. Lane.
Linden, G. F. Ellis, Robt. Harris.	Butler, W. S. Wingfield.
Dayton, J. M. Jennings.	Bladon, S. R. Brandon.
Dayton Colored Mission, J. C. Huckabee.	Gaston, S. J. Kelly.

Macon District.—T. Y. RAMSEY, P. E.

Macon, W. E. M. Linfield.	Lauderdale, J. L. Sampey.
Warsaw and Colored Miss., W. C. Hearne.	Belmont, J. W. Shores.
Scooba, Joseph B. Stone.	Forkland and Watson Chapel, D. Duncan.
Sumpterville and Gainesville, G. A. Shaeffer and J. M. Hood.	Willow Pond Miss., to be supplied.
Livingston, J. B. Cottrell.	Eutaw, R. M. Sanders.
DeKalb, W. I. Powers.	Eutaw Colored Miss., J. M. Patton.
	Noxubee, L. Massengale.

Columbus District.—T. J. KOGER, P. E.

Columbus, E. Baldwin.	Pickensville and Carrollton, G. Hawkins.
Columbus City Mission, George Shaeffer.	Greene, E. C. Hardy.
Plymouth Colored Miss., to be supplied.	Pickens, A. J. Coleman, T. B. McCaskey.
Columbus, J. N. Glover; W. Murrah, sup.	Macon Cir., R. K. Hargrove.
Moscow, W. Thompson.	Plumb Creek Colored Miss., E. Calloway.
Caledonia, Wm. Vaughan.	Prairie Hill and Colored Miss., S. H. Cox.
Athens, James Cameron.	
Mt. Zion, E. T. Norton.	

Tuscaloosa District.—J. J. HUTCHINSON, P. E.

Tuscaloosa Sta., John Mathews.	Greensboro Colored Miss., to be supplied.
Scottville Cir., J. T. M. Gregory.	Prairie Creek Colored Miss., J. W. McCann.
New Lexington Cir., G. R. Talley.	Marion, T. W. Dorman; E. V. Levert, sup.
Brush Creek, to be supplied.	Jones Valley, F. M. Walker.
New Prospect, J. A. Peebles.	Cahawba River Miss., to be supplied.
Newbern and Oak Grove, H. A. Henderson.	
Greensboro, Wm. Shapard.	
German Creek Colored Miss., to be supplied.	
C. C. Calloway, Agent for Southern University.	
P. P. Neely, Tract Agent.	
J. M. Bonnell, Principal of Tuscaloosa Female High School.	

Blountsville District.—C. STRIDER, P. E.

Blountsville, R. R. Roberts.	Harpersville, T. M. Green.
Jasper, E. Nicholson.	Columbiana, G. W. Brown.
Murphy's Valley, N. H. Self.	Little River Miss., B. L. Sellman.
Hancock Miss., C. L. Dobbs.	Lebanon, J. J. Pickett.
Pikeville Miss., J. M. Gann.	Black Oak Cir., E. B. McLeland.
Warrior Miss., R. Nicholson.	Ashville, W. D. Nicholson.

Talladega District.—W. D. MATTHEWS, P. E.

Talladega Sta., B. B. Ross.	Roanoke, J. M. Towles.
Talladega Cir., E. Phillips.	Arbachoocha, J. W. Mabry.
Coosa Miss., W. N. Wilson.	Hillabee, to be supplied.
Wewokaville and Marble Valley	Jacksonville, W. Williams.
Miss., Ed. McMeans, W. K.	White Plains, G. J. Mason.
Towles.	Centre, R. M. Scales.
Socapatoy, J. F. Randal, one to	Cross Plains, S. Briggs.
be supplied.	Cedar Bluff, J. A. Nealey.
Tallapoosa, J. L. Sampler.	Gadsden, M. C. Turrentine.
J. T. Abernathy, Agent of Talladega Female Institute; F. M.	
Grace, Principal.	

Summerfield District.—J. W. STARR, P. E.

Selma, E. Wadsworth.	Shelby Coal Mine Mission, to be
Summerfield, J. Barker.	supplied.
Cahawba Colored Miss., G. Gar-	Wetumpka, J. D. Fisher.
rett.	Autauga, W. B. Neal, U. Phillips.
Perryville, E. Nabors.	Prattville, J. Bancroft.
Centreville, J. B. Powers.	Cahawba Sta., T. P. Crymes.
Montevallo, F. T. Brandon.	Hamburg, R. S. Woodward.
D. C. B. Connerly, Principal of Centenary Institute.	

Montgomery District.—O. R. BLUE, P. E.

Montgomery, A. H. Mitchell.	Crawford Cir., J. A. Clement.
Montgomery Colored Miss., B.	Russell Cir., R. R. Dickenson, J.
Williams.	C. Stricklin, sup.
Catoma Colored Mission, J. W.	Auburn, C. D. Oliver.
Brown.	Oak Bowery, J. W. Laney, W. H.
Montgomery Cir., L. F. Dowdell,	Wilde.
I. I. Tatum.	Lafayette, to be supplied.
Tuskegee, J. L. Cotton.	Dadeville, J. N. Dupree.
Tuskegee Cir., C. N. McLeod,	Dadeville Colored Miss., to be
one to be supplied.	supplied.
Andrew Colored Miss., J. W. Rush.	Tallassee, J. W. Glenn.
T. O. Summers, Book Editor.	
J. Hamilton, Secretary of Tract Society.	
E. J. Hamill, Agent for East Alabama Male College.	
Samuel Armstrong, Agent for Tuskegee Female College.	

Eufaula District.—F. G. FERGUSON, P. E.

Eufaula Sta., W. M. Motley.	Clayton Cir., L. P. Gholson.
Glennville, W. K. Norton.	Abbeville Cir., T. L. Densler.
Glennville Colored Miss., F. H. Wardlaw.	Otho, L. Patterson, sup.
Vilula Col. Miss., J. W. Jordan.	Woodville Cir., J. W. Solomon.
Enon, S. F. Pilley, M. E. Butt.	Greenwood, J. M. Campbell.
Barbour Col. Miss., to be supplied.	Mariana Sta., W. C. Harris.
Chunnenuggee Colored Mission, W. B. Adams.	Jackson, M. M. Graham.
Perote Colored Miss., to be supplied.	St. Andrew's Bay Miss., W. T. H. Connerly.
	Newton Cir., B. G. Fleming.
	Union Springs, W. H. Ellison.

Lowndesboro District.—A. S. DICKINSON, P. E.

Lowndesboro and Hayneville, T. M. Lynch.	Geneva, E. Carver.
Big Swamp Colored Mission, A. Skinner.	Haw Ridge, Robert Smiley.
Argus, J. T. Curry.	Elba, W. B. Dennis.
Greenville, J. W. Hightower.	Walton Miss., to be supplied.
Sepulga, H. J. Hunter.	Pleasant Hill, W. H. McDaniel.
Troy Cir., B. D. Gayle.	Pleasant Hill Colored Miss., P. R. McCrary.
Troy and Orion, J. A. Spence.	Benton, T. S. Abernathy, Jr.
	Union, J. F. Dickerson.

Camden District.—D. CARMICHAEL, P. E.

Camden, W. A. McCarty; E. Hearn, sup.	Navy Yard, J. S. Moore.
Cedar Creek, T. Moody.	Hollywood and Fish River, T. Mangum.
Black's Bend, A. West.	Mt. Pleasant, R. Y. Rew.
Monroeville, W. P. Miller.	Suggsville, H. Urquhart.
Claiborne Colored Miss., N. Gillis.	Gainestown, J. T. Jones.
Escambia Cir., J. Latham.	Grove Hill, W. H. Carter.
Milton and Yellow River Mission, J. B. Rabb; W. Shockly, sup.	Lower Peach Tree, T. S. Abernathy, Sr.
Pensacola, D. M. Hudson.	
C. L. Hays transferred to Georgia Conference.	
The next Conference will be held at Macon, Mississippi.	

XXI. GEORGIA.

BISHOP PAINE.—DECEMBER 9.

THIS body closed an unusually protracted session on last Friday, 18th December. But for some unpleasant investiga-

tions of appeals and other cases, which it was necessary to settle, there was nothing to interrupt the pleasure of this reunion of the brethren, after the year of toil. The Georgia Conference is as harmonious a body as, perhaps, can be found anywhere.

The various public anniversaries of the benevolent enterprises of the Church were full of interest. The Sunday-school Society was represented by A. H. Overby, Esq., and Dr. Means, in eloquent speeches, and the meeting was considered a great success. The Georgia Conference is generally awaking to the necessity of pushing vigorously forward into this department of Church enterprise. We know of no other Conference that has resolved itself into a Sunday-school Society, whose anniversaries bring the wants of the young prominently before the people, and urge strongly the establishment and support of Sunday-schools at every point. The money raised for Sunday-school purposes in the Conference is \$2207 12.

There were two meetings of the Missionary Society, one at the Baptist, and the other at the Methodist Church. The former, at which we were present, was addressed by Drs. Boring and Cross, and the remarkable sum of \$400 collected—remarkable because there were scarcely more than one hundred persons present; for the report that Bishop Paine and Dr. Schon were to present the cause at the Methodist Church, drew the crowd thither. And we learn they did address their audience with great power. The result in money was something more than \$1000, the two collections amounting, with the droppings that came in subsequently, to about \$1500—a very handsome sum for these times.

The collections for the year are reported at \$18,196 25, which is more than it was feared would accrue, after the monetary troubles had come upon the country.

The tract cause was represented by Dr. Hamilton and Bishop Pierce, who both came in on Monday afternoon, just in time to be present at the Tract Anniversary. It is needless to say their advocacy of the cause was powerful and impressive: it is never otherwise. The Secretary reported collections for the year \$4000 66; result of sales, \$2771 11; and, on this occasion, the sum was increased by the collection of \$420 66, a handsome contribution, made more

acceptable by the cheerful alacrity with which the money came in. As is usual upon such occasions, the preachers gave the larger proportion of the sum contributed.

Besides these collections, the sum of \$2857 77 has been contributed to the Bible Society, in whose service the Conference retains that most successful Agent, the Rev. G. J. Pearce.

The Conference collections and donations for the superannuated preachers, and the widows and orphans of deceased preachers, amounted to \$7041 02, enabling the Board of Finance to pay seventy-three and three-tenths per cent. on the disciplinary claims of the recipients of the fund. This is better than was done in former days; but it is to be hoped that the day is coming when the little all allowed to these claimants upon the Church shall be paid without discount in any case.

The Resolutions of the Alabama Conference were concurred in by a unanimous vote, 130; and those of the Holston Conference, by a vote of 108 to 3. Dr. Stevenson was present to represent the interests of the Publishing House, in which this Conference feels great interest, and for which its members are, perhaps, working as vigorously as those of any Conference. The Conference greeted heartily the federal officers, Drs. Stevenson, Schon, and Hamilton, and used them for other purposes than those for which they were officially present. They all preached greatly to the edification of laity and ministry.

The Sabbath services were edifying in a high degree. Bishop Paine preached a sermon, and the flowing tears and hearty responses of the preachers evinced that he had touched their hearts. He ordained thirty-two deacons in the morning, and eleven elders in the afternoon. At night Dr. Pierce preached a funeral sermon, to which the death during the year of Rev. Raleigh Green and Rev. W. A. Edwards gave occasion. It was a sermon long to be remembered.

Delegates to the General Conference.—Samuel Anthony, J. W. Glenn, W. J. Parks, L. Pierce, Jesse Boring, A. T. Mann, J. E. Evans, G. J. Pearce, J. B. Payne, W. J. Sannett, E. H. Myers, W. Knox, and W. R. Branham.

Reserves.—O. L. Smith, W. M. Crumly, and Josiah Lewis.

Appointments.

Augusta District.—JAMES B. PAYNE, P. E.

Augusta:	{	Sylvania, D. W. Calhoun, one to be supplied.
{ St. Johns, Joseph S. Key.	{	Scriven Colored Miss., Wm. B. McHan.
{ Trinity Mission, James H. Reese.	{	Waynesboro, W. J. Cotter, G. G. Smith.
{ St. James, Eustace W. Speer.	{	Burk Colored Miss., Richard J. Harwell.
Savannah:	{	Louisville, Thomas F. Pierce, J. D. Junkin.
{ Trinity, Weyman H. Potter.	{	Richmond, Thomas Boring.
{ Andrew Chapel, W. P. Pledger.	{	Warrenton, Josiah Lewis.
{ Wesley Chapel, Lemuel R. Wiggins.	{	Sparta, John H. Caldwell.
{ Capers Colored Mission, to be supplied.	{	Hancock, Freeman F. Reynolds.
{ Isle of Hope, Jas. M. Armstrong.	{	Hancock Col. Miss., Jas. Jones.
Springfield, Philemon C. Harris.	{	Columbia, John H. Grogan.

Athens District.—ALFRED T. MANN, P. E.

Athens:	Greensboro, Geo. C. Clarke.
Harwell H. Parks.	Lexington, Richard Lane, J. W. Reynolds.
Colored Miss., Wm. A. Parks.	Washington, James O. A. Clarke.
{ Watkinsville, Wm. H. C. Cone,	Wilkes, John S. Dunn.
{ Augustus D. Williamson.	Lincolnton, Wesley P. Arnold.
{ Factory Miss., Henry Cranford.	{ Elberton, John W. Knight, W. H. Moss.
Madison, Wm. R. Foote; Joseph H. Echols, sup.	{ Broad River Colored Miss., A. J. Deavours.
{ Morgan, Newdagate B. Ouseley.	
{ Morgan Col. Miss., M. H. Hebard.	
James L. Pierce, President of Madison Female College.	
W. J. Parks, Agent for Emory College.	

Dahlonega District.—D. D. Cox, P. E.

Dahlonega, T. T. Christian, J. P. Bailey.	Canton, W. J. Allen.
Clarksville, Noah H. Palmer, R. H. Waters.	Ellijay, W. P. Clonts.
Carnesville, W. T. Norman, Jacob C. Nesse.	Blairsville, John W. Brady.
Gainsville, Wm. Brewer.	Murphy, Wallace B. Bailey.
	Hiwassee and Clayton Mission,
	Joseph Chambers, J. V. M. Morris.

Atlanta District.—W. R. BRANHAM, P. E.

Atlanta:	Monroe, Robert W. Lovett.
Wesley Chapel and Colored	Oxford Circuit, John W. Talley,
Charge, Caleb W. Key.	Cicero A. Mitchell; A. Means,
Trinity and Evans Chapel Miss.,	sup.
R. B. Lester.	Covington, Habersham J. Adams.
Circuit, Smith C. Quillian.	McDonough, Albert Gray.
Decatur, Marshal F. Malsby.	Powder Springs, Alfred Dorman.
Lawrenceville, John W. Yar-	Marietta, Thos. H. Jordan.
brough.	Roswell, Isaac N. Craven.
W. J. Sasnett, Professor in Emory College.	
G. Jeff. Pearce, Agent for American Bible Society.	

Rome District.—JOHN C. SIMMONS, P. E.

Rome, Wm. M. Crumley.	Dalton Sta., James M. Dickey.
{ Cave Spring, Whitfield Anthony,	Dalton Cir., Goodman Hughes.
Wm. T. McMichael.	Lafayette, A. W. Rowland, S. A.
{ Etowah Miss., to be supplied.	Clarke.
Cedar Town, James W. Traywick.	Dade, to be supplied.
Allatoona Miss., John Strickland.	Lookout Mountain Miss., to be
Cassville, Lewis J. Davies.	supplied.
Calhoun, John H. Mashburn.	Lawrenceville, Wm. M. D. Bond.
Spring Place, Henry P. Pitchford.	
Robert F. Jones, Principal of Cherokee Wesleyan Institute.	
Daniel Kelsey, Professor in Cassville Female College.	

LaGrange District.—SAMUEL ANTHONY, P. E.

LaGrange, James E. Evans.	Newman, Edmund P. Birch.
Troup, W. A. Florence.	Palmetto and Colored Miss., John
West Point, John W. McGehee.	W. Turner, one to be supplied.
Greenville, Leonard Rush, Robt.	Carrolton, James T. Ainsworth.
W. Dixon.	Villa Rica, Miles W. Arnold.
Zebulon, Jesse R. Littlejohn.	Haralson Miss., W. J. Wardlaw.
Griffin, Chas. R. Jewett.	Jonesboro, Geo. H. Patillo.
Fayetteville, H. H. McHan.	Franklin, John P. Howell.
Charles W. Thomas, Chaplain United States Navy.	
Wm. G. Connor, President of LaGrange Female College.	
W. H. Evans, Agent for LaGrange Female College.	

Macon District.—JOHN W. GLENN, P. E.

{ Macon, Vineville, and City	{ Monticello, John B. McGehee.
Miss., Jesse Boring, Thomas	{ Jasper Colored Miss., to be sup-
H. Stewart.	plied.
{ Macon Colored Miss., William	Eatonton, Milledgeville, and Beth-
S. Turner.	el, L. Pierce, John T. Norris.
Clinton, Peter M. Ryburn.	Putnam, W. D. Shea.

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| <p>{ Perry, Chas. A. Fulwood.
 { Ocmulgee Colored Miss., James
 Dunwody.
 { Colloden and Knoxville, W. F.
 Cook.
 { Colloden Colored Mission, to be
 supplied.</p> | <p>{ Fort Valley, David Blalock.
 { Fort Valley Colored Mission,
 to be supplied.
 { Forsyth, Michael A. Clonts.
 { Forsyth Colored Miss., to be
 supplied.
 Jackson, D. R. McWilliams.</p> |
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- Edward H. Myers, Editor Southern Christian Advocate.
 O. L. Smith, President of Wesleyan Female College.
 F. X. Foster, Professor in Wesleyan Female College.
 J. Blakely Smith, Agent for Wesleyan Female College.
 John W. Burk, Agent for Tract Society.

Columbus District.—JAMES W. HINTON, P. E.

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| <p>Columbus, Girard, and Colored
 Charge, Alexander M. Wynn,
 James M. Austin.
 Factory Mission, W. W. Tidwell;
 Charles L. Hayes, sup.
 Cusseta and Colored Miss., Thos.
 H. Whitby, Milford Hamby.
 Buena Vista and Colored Mission,
 Geo. Bright, Jr., M. Bright.
 { Butler, J. M. Marshall; E. W.
 Reynolds, sup.
 { Flint River Colored Mission,
 Wyatt Brooks.</p> | <p>Talbotton, James Harris.
 Talbot Circuit and Colored Miss.,
 Smith Davenport, James R.
 Freeman.
 { Thomaston, Wiley G. Parks.
 { Upson and Colored Miss., Dennis
 O. Driscoll, Morgan Bellah.
 Hamilton and Colored Mission,
 Lewis L. Ledbetter, William M.
 Watts.
 Whitesville, Robert A. Conner;
 Jackson Rush, sup.</p> |
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Americus District.—JAMES B. JACKSON, P. E.

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| <p>Americus, W. J. Scott.
 Americus Cir., David Crenshaw.
 Sumter Colored Miss., Absalom
 H. Ogletree.
 Terrell, Davidson Williamson.
 Fort Gaines, John B. Wardlaw.
 Cuthbert and Emmaus, John H.
 Harris.
 Lumpkin and Green Hill, George
 G. N. McDonell.
 Starkville and Miss., Alvin J. Dean.</p> | <p>{ Stewart, Joseph T. Turner,
 George W. Yarbrough.
 { Chattahoochee Colored Mission,
 Elijah N. Bolan.
 Oglethorpe, John P. Duncan.
 Vienna, John E. Sentell.
 Hawkinsville, Thomas W. Hayes.
 Isabella Miss., E. J. Rentz.
 Hawkinsville Colored Miss., to be
 supplied.</p> |
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Sandersville District.—WALTER KNOX, P. E.

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| <p>Sandersville, D. J. Myrick, L. L.
 Strange.
 Irwinton, William S. Baker.</p> | <p>Jeffersonville, A. M. Thigpen.
 Dublin, David E. Starr.
 Jacksonville, William C. Rowland.</p> |
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Reidsville, Wm. F. Conley. Bryan and Bulloch, Benjamin F.
 Hinesville, T. M. S. L. Harwell. Breedlove.
 Darien, Lewis P. Payne. Emanuel Miss., James G. Worley.
 McIntosh, Robert N. Cotter.
 John P. Dickinson, transferred to Alabama Conference.
 James B. Smith, transferred to Florida Conference.
 The next Conference is to be held at Columbus, Ga.

XXII. TEXAS.

BISHOP KAVANAUGH.—DECEMBER 9.

MR. EDITOR:—The following are the appointments of the Texas Conference for the ensuing year.

J. W. SHIPMAN, *Secretary*.

Galveston District.—WM. H. SEAT, P. E.

Galveston Sta., Lewis B. Whipple.	Richmond Sta., James McLeod.
Galveston Colored Mission, to be supplied.	San Felipe and African Mission, D. G. Bowers.
Lynchburg Cir., to be supplied.	Galveston German Miss., one to be supplied; and Peter Moelling, Editor Evangelical Apologist.
Cedar Bayou, George D. Parker.	Houston German Miss., Anthony Warns.
Houston Sta. and African Miss., James E. Ferguson; B. L. Peel, sup.	Union Chapel Cir., Robert W. Kennon.
Brazoria Cir., Benj. D. Dashiell.	
Oyster Creek and African Miss., Wm. R. Fayle.	

LaGrange District.—DANIEL MORSE, P. E.

LaGrange Station, Henry D. Hubert.	Brenham Cir., Charles W. Thomas; Thomas Wooldridge, sup.
Fayetteville Cir., Job M. Baker.	Bellville Cir., John C. Kolbe.
Hallettsville Cir., Quinn M. Menifee.	Egypt and Wharton Sta., Thomas B. Buckingham.
Navidad Cir., Charles J. Lane.	San Bernard Cir., Wm. Rees.
Columbus Cir., Allen M. Box.	Matagorda and Trespalacios Sta., H. V. Philpott.
Columbus African Miss., Wm. T. Harris.	Old Caney African Miss., Richard W. Thompson.

Huntsville District.—WM. C. LEWIS, P. E.

Huntsville Sta., James M. Wesson;	Montgomery and Danville Sta., F. A. McShan, sup.
Cold Spring Cir., Andrew Davis.	Byron S. Carden.
	Madisonville Cir., John R. White.

Anderson Sta., Hiram M. Glass; Washington Circuit, Urbane C. C. L. Spencer, sup. Spencer.
 Plantersville Circuit, Joel T. Chappell Hill Sta., Franklin C. Daves. Wilkes.
 Montgomery African Miss., to be Brazos African Miss., to be supplied.
 Andrew Female College—Thos. B. Ball, President. J. B. Perrie, Professor of Languages.
 Soule University—James M. Follansbee, Professor of Languages.
 Wm. G. Foot, Professor of Mathematics.

Springfield District.—OSCAR M. ADDISON, P. E.

Springfield Cir., Jackson L. Crabb. Waxahachie Cir., Solomon S. Yarbrough.
 Marlin Cir., Henry W. South. Corsicana Cir., H. G. Carden.
 Owensville Cir., Thomas Whitworth. Boonville Cir., James Rice.
 Centerville Cir., George W. Burrows. Trinity African Mission, Drury Wammack.
 Navisoto Cir., James A. J. Smith. Fairfield Cir., Valentine H. Hey.

Waco District.—JOSIAH W. WHIPPLE, P. E.

Waco Sta., Orceneth A. Fisher. Fort Sullivan African Mission, Joseph P. Sneed.
 Waco Circuit and African Miss., M. Yell. Caldwell Circuit, Wm. G. Nelms;
 Waco Female College, Wm. McK. James H. Addison, sup.
 Lambdin. Georgetown Mission, Hiram M. Burrows.
 Belton Circuit, R. G. Rawley. Hamilton Miss., to be supplied.
 Cameron Cir., George S. Gatewood. West Yegua Cir., Adley A. Kilough.

Fort Worth District.—JAMES G. JOHNSON, P. E.

Fort Worth Mission, Walter S. South. Gatesville Cir., Thos. B. Ferguson.
 Wetherford Miss., James M. Jones and Wm. G. Veale. Hillsborough Cir., Fountain P. Ray.
 Fort Graham Mission, Benj. A. Kemp. Fort Belknap Circuit, Pleasant Tackett.
 Meridian Mission, Wm. L. Kidd.

Austin District.—HOMER S. THRALL, P. E.

Austin Station, Buckner Harris. Bastrop Female Academy, John Carmer, Principal.
 Austin Circuit, Wm. A. Smith. Bastrop Military Institute, R. T. P. Allen, Superintendent.
 Bastrop Sta., Joshua H. Shapard.
 Bastrop Cir., John W. B. Allen.

Bastrop African Mission, A. D. Lockhart Cir., Joshua B. Whitten-
Parkes.
Perryville Circuit, Albert J. May, Perdinales Cir., R. W. Pierce.
Jr. Upper Colorado Mission, Wesley
Cedar Creek Cir., Thos. F. Cook. Smith.
Conference African Missionary and Agent for Bastrop Military
Institute, G. W. Cottingham.

San Antonio District.—ASBURY DAVIDSON, P. E.

San Antonio Sta., B. F. Perry. Helena Miss., Preston W. Hobbs.
Cibolo Cir., John L. Harper. San Marcos Cir., Ivey H. Cox.
Seguin Station, John W. Phillips, Conference African Miss., David
and President of Seguin Male W Fly.
and Female College. Gonzales African Miss., to be sup-
plied.
Gonzales Sta., James C. Wilson.
Gonzales Cir., Leonard S. Friend.

Victoria District.—JAMES W. SHIPMAN, P. E., AND AGENT FOR PAINE
FEMALE INSTITUTE.

Victoria Cir., Daniel Carl. Corpus Christi Sta., James W.
Goliad Cir., Alexander F. Cox. Cooley.
Port Lavaca and Indianola Sta., Refugio Miss., Jasper K. Harper.
Wm. F. Hubert. Live Oak, Oliver B. Adams.
Texana Cir., Robert M. Drake. Brownsville Station, Robert Paine
Clinton Cir. and Guadalupe Afri- Thompson.
can Miss., Thomas F. Windsor.

New Braunfels Mission District.—JOHN W. DEVILBISS, P. E.

New Braunfels German Mission, Bastrop German Miss., John C.
Frederick Vordenbimer. Kopp.
Victoria German Miss., Gustavus Uvalde Circuit, to be supplied by
Elly. Thos. Myers.
Yorktown German Miss., August New Fountain German Mission,
Engel. John A. Shaper.
Industry German Miss., Edward Kerrville Cir., Wm. F. Compton.
Schneider. Fredericksburg German Station,
LaGrange German Miss., Ulrich Henry Bauer.
Steiner. Llano German Cir., C. A. Grote.
Medina Circuit, John S. Gillett.
Robert Alexander, Bible Agent.
Henderson S. Lafferty, Tract Agent.
I. G. John, Agent for Soule University.
E. F. Thwing, transferred to the South Carolina Conference.
The superannuated preachers are John Haynie, George Tittle, John
H. Davidson, Jesse Hord, J. H. D. Moore, and A. B. F. Kerr.

The Delegates to the ensuing General Conference are Robert Alexander, John W Phillips, Josiah W. Whipple, Wm. H. Seat, Robert W. Kennon, Mordecai Yell, and Wm. C. Lewis.

Daniel Morse, Daniel Carl, and Asbury Davidson, Reserve Delegates.

XXIII. FLORIDA.

BISHOP EARLY.—DECEMBER 16.

THE Rev. P. P. Smith, in writing to the Southern Christian Advocate, gives the following particulars:

"The Florida Conference met in Thomasville, Ga., Dec. 16, and closed on the 21st. Bishop Early was in attendance with improved health. Most of the preachers were present the first day. P. P. Smith was elected Secretary.

"*The following Preachers Admitted on Trial.*—W. Williams, H. G. Townsend, H. F. Smith, W. A. Dyall, I. Minden, R. A. Carson, J. Rast, and O. A. Myers.

"*Reädmitted.*—W. H. Thomas, and S. W. Carson, transferred from Memphis Conference.

"*Continued on Trial.*—B. J. Johnson, J. J. Giles, L. B. Giles, J. K. Glover, and E. F. Gates.

"*Discontinued at their own request.*—J. F. Andrews, and W. G. M. Quarterman.

"*Discontinued for neglect of their work.*—J. E. Darden, A. M. Davis, and S. W. Poynts.

"*Received into Full Connection.*—J. A. W. Johnson, V. C. Cannon, G. Royster, T. R. Barnett, S. F. Cobb, W. P. Okane, T. A. Carruth, T. J. Johnson, C. P. Murdock, R. F. Lanier, J. M. Hills, and J. A. Towers.

"*Located at their own request.*—J. M. Wright, W. Hall, J. H. M. Gardner, C. Raiford, M. C. Smith, M. V. Wells, S. F. Cobb, and J. Peeler.

"*Superannuated.*—T. Gardner.

"The numbers in Society give an increase in the membership of more than 3000. The Stewards settled with claimants at 64 cents on the dollar. The missionary collections above former years. I have not the figures before me. At the Tract Society Anniversary, about \$100 collected. At

the Missionary Meeting nearly \$500 collected. All the interests of the Church in the Conference are on the advance, although "Hardtimes" is about.

"The Alabama Resolution passed unanimously, 59 voting for, and not one against it. The month of November fixed as the time for taking up our missionary collections. The month of March fixed as the time to take collections for defraying expenses of Delegates to General Conference: money to be sent to the nearest Delegate. The Conference requested the Bishops to hold our Conference some time between first of March and middle of April. A resolution adopted to appoint a Committee of seven to select a location, and receive propositions for the erection of a Male and a Female College at different places in the Conference. That Committee consists of S. P. Richardson, R. H. Luckey, J. Anderson, P. P. Smith, T. N. Gardner, J. W. Mills, and T. W. Cooper.

"The Bishop appointed as Committees of Examination: First year, J. C. Ley, G. W. Fagg, W. K. Turner. Second year, A. Graham, R. McK. Tydings, D. B. Lyne. Third year, P. P. Smith, W. M. Kennedy, S. Woodberry. Fourth year, R. H. Luckey, E. B. Duncan, G. W. Pratt.

"Drs. Schon, Stevenson, and Hamilton were with us, and did capital work in the morning prayer-meetings, on the platform, and in the pulpit. Bishop Early is a man of business; preached well on Sabbath, and ordained ten deacons in the forenoon, and eight elders in the afternoon.

"But the best of all is, our morning prayer-meetings in the Conference-room were well attended by preachers and people, and the Holy Spirit was poured upon us from on high, as also in the great congregation. Fourteen persons joined the Church, and several were happily converted. Meeting still going on. The preachers caught new fire, and go forth with increased courage to battle with sin and Satan. The general sentiment is, that it was the best Conference session we ever witnessed. Long may this increased fire continue to burn upon our hearts. Long, long may the holy feelings waked up in this town remain among the people. Thirteen years ago we began as a Conference with about 20 preachers and some 8000 members: now we have 80

preachers and some 17,000 members, and yet there is 'very much land to be possessed.' In the name of Israel's God we are able to go up and possess it. May the incoming year be as the past, and much more abundant for grace and glory."

Appointments.

Tallahassee District.—S. P. RICHARDSON, P. E.

Tallahassee, F. A. Branch.	South Gadsden, T. J. Johnson.
Quincy, W. W. Griffin.	Newport, R. J. McCook, W. A. Dyall.
Apalachicola, P. P. Smith.	Bainbridge, O. A. Myers.
Leon Cir., G. W. Pratt.	Decatur, J. A. Towers.
Leon Colored Miss., J. L. Williams.	Blakely, R. M. Howren, W. Williams.
Chair's Miss., O. B. Standly.	
Gadsden, E. B. Duncan.	

Thomasville District.—J. ANDERSON, P. E.

Thomasville, A. Graham.	Albany, G. Fagg.
Grooversville, S. G. Childs.	Alapaha, A. W. Harris.
Flint River, A. Davis, C. P. Murock.	Irvin, J. J. Giles.
Newton, W. Peeler.	Ocmulgee, Wm. K. Turner.
Colquitt, J. M. Hendry.	Troupville, T. A. Carruth.
Morgan Miss., T. C. Coleman.	Grand Bay Miss., J. W. Jackson.
Agent for American Bible Society, R. H. Luckey.	

St. Mary's District.—T. N. GARDNER, P. E.

St. Mary's, W. L. Murphy.	Brunswick Sta., D. B. Lyne.
Satilla Colored Miss., to be supplied.	Brunswick Cir., W. H. Thomas.
Centrevillage, J. M. N. Low.	Jacksonville, J. O. Branch.
St. Mary's River Miss., to be supplied.	Black Creek, G. Royster.
Waresboro', W. Edwards.	Fernandina, E. F. Gates.
Holmesville, T. R. Barnett.	Duval Miss., J. A. W. Johnson.
	St. Johns, B. J. Johnson.
	Palatka, V. C. Cannon.

Madison District.—J. W. MILLS, P. E.

Madison, D. L. Kennedy.	Monticello, S. Woodberry.
South Madison Miss., to be supplied.	Aucilla Colored Miss., R. McK. Tydings.
Wakena, F. R. C. Ellis.	Clinch Miss., R. F. Lanier.

Hamilton, F. M. Wilson.
Columbus, A. Johnson.
Lafayette Miss., J. Munden.
Columbia, J. J. Richards.
Alligator, H. G. Townsend.

Santafee Miss., H. F. Smith.
Newnansville, W. H. Kennedy,
W. Davies.
Alachua Colored Mission, J. W.
Mills.

Tampa District.—T. W. COOPER, P. E.

Key West, W. J. Duvall.
Tampa, J. W. Timberlake.
Manatee, to be supplied.
Hillsboro, J. T. Stockton.
Hernando Miss., S. W. Carson.
Sumter Miss., W. P. Okane.
Marion, S. A. McCook.

Flemington Colored Miss., J. K.
Glover.
Cedar Keys Miss., J. Rast.
Crystal River Miss., R. A. Carson.
Orange Miss., L. B. Giles.
Volusia, to be supplied.

J. R. Plummer transferred to Tennessee Conference.

Delegates to the General Conference.—T. N. Gardner, S. P. Richardson, P. P. Smith, J. Anderson, J. W. Mills.

Reserves.—A. Graham, S. Woodberry.

Next Conference to be held at Jacksonville, Florida.

DELEGATES TO THE GENERAL CONFERENCE,

TO BE HELD MAY, 1858.

KANSAS.—N. Scarritt, William
Bradford. *Reserve*, T. Wallace

WESTERN VA.—S. Kelley, S. K.
Vaught, S. Field. *Reserves*, G.
B. Poage, C. M. Sullivan.

MISSOURI.—W. G. Caples, A.
Monroe, W. H. Anderson, T.
Dines, E. Robinson. *Reserves*, P.
M. Pinckard, B. R. Baxter.

KENTUCKY.—J. M. Linn, J. G.
Bruce, L. D. Huston, W. C.
Dandy, J. C. Harrison, G. W.
Brush. *Reserves*, R. Hines, E. P.
Buckner.

LOUISVILLE.—N. H. Lee, F. A.
Morris, Z. M. Taylor, E. Steven-
son, A. H. Redford, R. Fisk.
Reserves, J. H. Bristow, J. S.
Woods.

TENNESSEE.—J. B. McFerrin,

J. W. Hanner, A. R. Erwin, A. L.
P. Green, F. A. Pitts, T. Maddin,
J. F. Hughes, T. W. Randle, A.
S. Riggs, M. M. Henkle, W. C.
Johnson, S. D. Baldwin. *Reserves*.
J. B. West, F. S. Petway, S. S.
Moody.

ST. LOUIS.—J. Boyle, D. R.
McAnally, T. T. Ashby, J. T.
Peery, E. M. Marvin, D. A.
Leeper, H. N. Watts. *Reserves*,
C. B. Parsons, W. Browning, W.
M. Prottzman.

MEMPHIS.—E. C. Slater, T. L.
Boswell, M. J. Blackwell, G. W. D.
Harris, G. Jones, J. H. Brooks, S.
Watson, W. McMahon, N. Sulli-
van, F. A. Owen. *Reserves*, P.
Tuggle, T. Joyner, A. Davis.

ARKANSAS.—L. P. Lively, T.

Stanford, S. Carlisle. *Reserves*, J. Cowle, J. M. Steel.

HOLSTON.—E. F. Sevier, W. Hicks, T. K. Munsey, E. E. Wiley, J. Atkins, R. M. Stevens, W. Robinson. *Reserves*, W. C. Graves, W. C. Dailey.

INDIAN MISSION.—J. Harrell, W. L. McAlister. *Reserve*, D. B. Cumming.

WACHITA.—A. Hunter, W. P. Ratcliffe, A. R. Winfield, W. Moores. *Reserves*, R. M. Morgan, J. H. Blakely.

MISSISSIPPI.—D. M. Wiggins, L. Pearce, J. G. Jones, C. K. Marshall, B. M. Drake, L. Campbell, H. H. Montgomery, J. Lusk. *Reserves*, H. J. Harris, W. H. Watkins, J. Walton.

EAST TEXAS.—C. C. Gillespie, J. W. Fields, S. A. Williams, J. B. Tullis, N. W. Burks. *Reserves*, J. Shook, J. T. P. Irvine.

VIRGINIA.—D. S. Doggett, W. A. Smith, L. M. Lee, L. Rosser, J. E. Edwards, W. B. Rowzie, G. W. Carter, G. W. Langhorne, W. W. Bennett, R. Michaels, J. H. Davis. *Reserves*, W. H. Wheelwright, J. D. Coulling, J. Manning.

SOUTH CAROLINA.—W. M. Wightman, W. A. Gamewell, A. M. Shipp, H. A. C. Walker, R. J. Boyd, W. A. McSwain, N. Talley, J. W. Kelly, J. Stacy, C. Betts.

Reserves, W. P. Mouzon, H. C. Parsons.

NORTH CAROLINA.—D. B. Nicholson, W. Barringer, C. F. Deems, N. H. D. Wilson, R. T. Heflin, W. Closs, P. Doub, N. F. Reid. *Reserves*, I. T. Wyche, C. P. Jones.

ALABAMA.—T. O. Summers, J. Hamilton, O. R. Blue, A. H. Mitchell, F. G. Ferguson, E. Wadsworth, G. Shaeffer, T. J. Koger, J. J. Hutchinson, T. W. Dorman, C. D. Oliver, P. P. Neely. *Reserves*, J. T. Heard, J. A. Heard, E. Hearn.

GEORGIA.—S. Anthony, J. W. Glenn, W. J. Parks, L. Pierce, J. Boring, A. T. Mann, J. E. Evans, G. J. Pearce, J. B. Payne, W. J. Sasnett, E. H. Myers, W. Knox, W. R. Branham. *Reserves*, O. L. Smith, W. M. Crumly, J. Lewis.

TEXAS.—Robert Alexander, J. W. Phillips, Josiah W. Whipple, Wm. H. Seat, Robert Kennon, Mordecai Yell, Wm. C. Lewis. *Reserves*, Daniel Morse, Daniel Carl, and Asbury Davidson.

FLORIDA.—T. N. Gardner, S. P. Richardson, P. P. Smith, J. Anderson, J. W. Mills. *Reserves*, A. Graham, S. Woodberry.

LOUISIANA.—Robert J. Harp, Stephen J. Davies, H. N. McTyeire, H. C. Thweatt, J. A. Ivey. *Reserves*, R. Randall, L. A. Reed.

CHURCH MEMBERSHIP

FROM the General Minutes, published in the spring of 1857, we gather the following tables:

KENTUCKY CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
Lexington District	2121	156	2105	310	49
Harrodsburg "	2597	182	938	57	41
Shelbyville "	2516	217	638	100	30
Covington "	3377	279	448	140	39
Maysville "	2730	249	287	33	20
West Liberty "	1487	681	75	15	37
Barboursville "	1022	221	68	24	22
Total this year	15,850	1985	4559	679	238
Total last year.....	16,548	1331	5267	720	254
Increase.....		654			
Decrease.....	698		708	41	16

TENNESSEE CONFERENCE.

Nashville District.....	1193	165	816	48	20
Lebanon "	3422	174	670	...	19
Carthage "	4028	367	328	19	38
M'Minnville "	2786	344	346	36	46
Murfreesboro' "	2458	439	900	76	29
Huntsville "	2528	382	491	84	33
Tuscumbia "	2075	284	632	82	32
Pulaski "	3842	609	948	118	60
Franklin "	2666	329	649	103	23
Mt. Pleasant "	2943	379	371	33	40
Clarksville "	2678	434	523	40	26
Total this year.....	30,619	3906	6674	639	366
Total last year.....	29,937	4201	7353	709	382
Increase	682				
Decrease		295	679	70	16

LOUISVILLE CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
Louisville District	1613	237	747	125	22
Bardstown "	2016	189	548	37	17
Hardinsburg "	3756	398	380	40	33
Henderson "	2470	368	343	48	24
Smithland "	1938	305	241	47	17
Russelville "	2915	265	1125	114	47
Glasgow "	4799	454	571	29	54
Total this year.....	19,507	2216	3955	440	214
Total last year.....	19,416	1682	3756	272	198
Increase this year	91	534	199	168	16

MISSOURI CONFERENCE.

St. Charles District.....	2301	459	393	59	22
Fayette "	2590	223	394	65	23
Brunswick "	3002	233	141	19	25
Weston "	2349	112	270	19	18
Savannah "	1519	212	24	5	15
Hannibal "	2199	455	252	21	15
Total this year.....	13,960	1694	1474	188	118
Total last year.....	15,306		1602		108
Increase this year.....		1694		188	10
Decrease this year.....	1346		128		

[The probationers were not distinguished from members last year.]

ST. LOUIS CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Indian Mem's.	Local Pr's.
Total this year	16,693	1392	1423	.....	137
Kansas Mission Conference— set off last year	464	30	2	176	12
Total in both Conferences this year.....	17,157	1412	1425	176	149
Total in both Conferences last year.....	17,649	.....	1344	248	173
Increase		1412	81		
Decrease	492			72	24

[The probationers were not distinguished from members last year.]

HOLSTON CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
Wytheville District	4974	533	464	45	59
Abingdon " 	4728	705	927	81	41
Rogersville " 	4093	586	409	140	53
Knoxville " 	4827	343	618	59	37
Cumberland " 	3377	637	293	3	46
Athens " 	5257	643	402	46	62
Asheville " 	4450	520	558	42	36
Jonesboro' " 	4575	884	273	15	45
Total this year.....	36,281	4851	3944	431	379
Total last year.....	35,394	4078	3629	377	371
Increase	887	773	315	54	8
Indians this year.....	219				3
Indians last year	182				4
Increase	37			Decr.	1

ARKANSAS CONFERENCE.

Helena District	1417	340	239	152	11
Jacksonport " 	1571	114	76	34	22
Batesville " 	2187	269	136	29	25
Clarksville " 	1831	396	119	10	27
Fayetteville " 	2251	299	120	1	45
Total this year.....	9257	1418	690	226	130
Total last year.....	10,213	.....	982	.....	125
Increase		1418		226	6
Decrease.....	956		292		

[The probationers were not distinguished from the members in last year's Minutes.]

PACIFIC CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Local Pr's.
San Francisco District	446	88	4	7
Sacramento " 	162	95	1	4
Stockton " 	190	204	4	7
Total this year.....	798	387	9	18
Total last year.....	784	232	.....	16
Increase	14	155	9	2

MEMPHIS CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
Memphis District.....	1164	155	885	30	17
Somerville " 	3870	266	1773	71	46
Jackson " 	3141	269	463	48	46
Paducah " 	3952	672	310	37	61
Paris " 	3926	528	346	63	63
Ripley " 	3903	732	295	38	62
Aberdeen " 	2731	329	1361	129	46
Grenada " 	2331	542	524	64	24
Holly Springs " 	2695	329	1069	384	39
Total this year.....	27,713	3822	7026	864	404
Total last year.....	28,771	3316	7278	371	385
Increase.....		506		493	19
Decrease.....	1058		252		

FLORIDA CONFERENCE.

Tallahassee District.....	1592	98	1495	102	18
Bainbridge " 	724	249	714	337	8
Thomasville " 	612	213	334	112	12
Madison " 	1256	199	764	172	19
St. Mary's " 	1181	290	648	195	18
Jacksonville " 	579	106	508	94	13
Tampa " 	997	180	422	134	9
Total this year.....	6941	1335	4885	1146	97
Total last year.....	6179	1588	4133	780	90
Increase.....	762		752	366	7
Decrease.....		253			

WESTERN VIRGINIA CONFERENCE.

	White Mem's.	Col'd Mem's.	Local Pr's.
Clarksburg District.....	938	13	4
Parkersburg " 	1901	36	11
Greenbrier " 	2199	69	17
Guyandotte " 	3260	165	30
Total this year.....	8298	283	62
Total last year.....	7947	294	66
Increase.....	351		
Decrease.....		11	4

MISSISSIPPI CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
Natchez District.....	1373	312	2335	1239	10
Vicksburg ".....	1430	302	1428	227	13
Greenville ".....	107	12	1601	434	1
Yazoo ".....	1976	352	1091	466	26
Sharon ".....	2355	499	579	187	41
Paulding ".....	2566	975	431	371	43
Covington ".....	1131	308	432	89	20
Fayette ".....	2093	643	1783	351	37
Total this year.....	13,031	3403	9680	3364	191
Total last year.....	13,586	2716	10,986	2825	191
Increase		687		539	
Decrease	555		1306		

NORTH CAROLINA CONFERENCE.

Raleigh District.....	4427	547	1153	109	28
Greensboro' ".....	6687	492	1362	147	52
Salisbury ".....	4910	555	695	76	38
Danville ".....	3066	459	392	44	15
Washington ".....	2843	281	1088	146	15
Newbern ".....	3017	363	2392	284	15
Wilmington ".....	3438	358	4183	254	25
Atlantic ".....	585	54	69	.....	10
Total this year.....	28,973	3109	11,334	1060	198
Total last year.....	28,564	3380	11,026	1400	202
Increase	409		308		
Decrease.....		271		340	4

TEXAS CONFERENCE.

Galveston District.....	607	149	711	96	6
Rutersville ".....	1230	456	295	330	29
Huntsville ".....	878	203	520	204	17
Springfield ".....	1826	702	204	77	44
Waco ".....	962	264	24	25	22
Austin ".....	900	562	251	135	28
Victoria ".....	976	323	212	226	22
German Mission ".....	319	59	.....	... ..	3
Total this year.....	7698	2718	2217	1093	171
Total last year.....	6348	2621	1791	839	146
Increase.....	1350	97	426	254	25

SOUTH CAROLINA CONFERENCE.

	White Men's.	White Prob's.	Col'd Men's.	Col'd Prob's.	Local Pr's.
Charleston District	3697	391	11,095	2332	31
Georgetown "	5006	842	6644	1850	52
Columbia "	4535	580	7077	711	34
Cokesbury "	7115	508	5829	358	51
Charlotte "	4795	982	3512	942	26
Shelby "	5956	870	2589	417	32
Total this year.....	31,104	4173	36,746	6610	226
Total last year.....	30,593	4345	37,933	5755	239
Increase	511			855	
Decrease.....		172	1187		13

EAST TEXAS CONFERENCE.

San Augustine District	1652	237	215	36	13
Marshall "	1424	403	466	184	21
Clarksville "	1878	496	210	81	42
Dallas "	1867	465	91	16	35
Palestine "	1908	661	306	139	46
Woodville "	707	331	225	99	19
Total this year.....	9436	2593	1513	555	176
Total last year.....	9882	2775	1537	413	154
Increase				142	22
Decrease.....	446	182	24		

[The decrease exhibited above is believed to be owing to the defective reports made by the preachers.]

INDIAN MISSION CONFERENCE.

	Indian Men's.	Indian Prob's.	White Men's.	Col'd Men's.	Local Pr's.
Cherokee District	1142	126	42	98	18
Creek "	710	36	25	57	19
Fort Coffee "	86	46	10	13	3
Choctaw "	919	26	30	109	12
Total this year.....	2857	234	107	277	52
Total last year.....	3166	.....	91	316	43
Increase		234	16		9
Decrease.....	309			39	

[The probationers were not distinguished from members in last year's Minutes.]

LOUISIANA CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
New Orleans District.....	1024	229	2019	298	14
Opelousas " 	1318	275	1008	140	8
Shreveport " 	857	428	504	176	18
Wachita " 	2534	618	705	247	26
Lake Providence " 	885	414	640	254	14
Total this year.....	6618	1964	4876	1115	80
Total last year.....	6136	1222	4479	702	100
Increase	482	742	397	413	20
Decrease					
Indians last year.....	17				
Indians this year.....	.....			
Decrease	17				

WACHITA CONFERENCE.

Little Rock District.....	1402	300	315	14	17
Washington " 	1646	474	191	67	33
Camden " 	1455	357	554	320	20
Pine Bluff " 	1642	603	532	230	31
Monticello " 	845	373	329	86	25
Total this year.....	6990	2107	1921	717	126
Total last year.....	6511	1683	1241	685	126
Increase	479	424	680	32	...

GEORGIA CONFERENCE.

Augusta District	3797	549	3197	453	39
Athens " 	3847	453	2418	301	36
Dahlonega " 	5979	1055	420	77	68
Atlanta " 	6089	706	1268	206	81
Rome " 	5697	828	1211	151	103
LaGrange " 	5731	777	2190	410	74
Macon " 	3461	730	3947	649	48
Columbus " 	4063	737	2610	479	50
Americus " 	2755	500	1164	299	43
Sandersville " 	2037	301	888	92	18
Total this year.....	43,456	6636	19,313	3117	560
Total last year.....	44,252	5549	18,616	3341	566
Increase		1087	697		
Decrease	796			224	6

ALABAMA CONFERENCE.

	White Mem's.	White Prob's.	Col'd Mem's.	Col'd Prob's.	Local Pr's.
Mobile District	1699	322	1078	326	24
Demopolis "	2006	411	2233	288	21
Gainesville "	1776	275	1244	312	25
Tuskaloosa "	2573	695	2699	302	30
Columbus "	3550	724	1608	336	47
Blountsville "	4107	1119	205	56	70
Talladega "	5399	1138	882	224	73
Summerfield "	1865	442	1094	141	33
Montgomery "	4074	677	2782	662	64
Lowndesboro' "	2812	620	1214	173	38
Eufaula "	3319	918	1850	673	60
Camden "	1433	172	1023	134	15
Total this year	34,613	7513	17,912	3627	500
Total last year	33,108	5977	17,322	3489	507
Increase	1505	1536	590	138	
Decrease					7

VIRGINIA CONFERENCE.

Richmond District	2876	307	292	123	18
Fredericksburg "	2732	494	128	3	22
Washington "	1680	259	55	19	10
Charlottesville "	3321	407	216	20	24
Lynchburg "	4107	510	458	75	19
Randolph Macon "	3836	562	364	49	30
Petersburg "	3543	207	478	124	22
Murfreesboro' "	4511	397	1906	118	27
Norfolk "	4369	384	2024	31	33
Total this year	30,975	3527	5921	562	205
Total last year	30,512	2949	6587		186
Increase	463	578		562	19
Decrease			666		

[The colored probationers were not distinguished in the Minutes last year.]

[In the General Recapitulation, on the following page, the transferred preachers are reckoned with those of the Conferences to which they now belong. The six bishops are not counted. Their addition would make the number of travelling preachers 2177. There are also several members in China who are not counted, not being officially reported. A vast amount of labor has been bestowed upon the Minutes to secure correctness.]

PREACHERS ADMITTED ON TRIAL.

THE following list embraces the names of all the preachers admitted into the Conferences on trial in 1856. An accurate list for 1857 cannot be furnished until next year. In the accounts of the several Conferences in this volume, there may be found occasional reports of admissions in 1857.

Kentucky.

John S. Cone,	Jesse B. Locke,	George W. Smith,
James Randall,	Hiram P. Walker,	Jeremiah Strother.
R. T. P. Allen, W. B. Kavanaugh, elders, readmitted.		

Louisville.

James S. M'Daniel,	Geo. C. Crumbaugh,	James R. Abernathy,
James E. Bradley,	Gabriel Hardison,	Enoch M. Crow,
Frederick W. Traeger,	John J. Barnett,	Thos J. Mercer.—9.

Missouri.

Anderson Crithfield,	Henry H. Craig,	Jesse Faubion,
William A. Tarwater,	Joseph M. Breeding,	Saml. K. Fowler.—7.
David R. Shackelford,		
Readmitted in elders' orders, Thomas De Moss.—1.		

St. Louis.

William H. Porter,	Daniel A. M'Knight,	Jedediah B. Landreth,
Mannen Durin,	Martin L. Maddy,	Lafayette M. Harris.
Joseph W. Lewis,	John S. Spears,	—10.
David W. Reese,	Dudley C. O'Howell,	
Readmitted, Aleri A. Morrison, Fletcher Wells.—2.		

Kansas Mission.

Elam S. Arrington.

Tennessee.

George L. Staley,	Robert S. Hunter,	Jesse Luter,
William H. Anthony,	Joseph B. Allison,	Samuel F. Randolph,
Thomas F. Brown,	Lewis H. Grubbs,	Joseph S. Malone,
Henry E. Poarch,	John H. Reynolds,	Thaddeus S. Duffel,
Robert G. Linn,	William T. Dye,	Carna Freeman.—17.
Isaac B. Walton,	Sterling H. Brown,	
Readmitted, Cincinnatus V. Meador, Willis G. Davis, Pleasant B. Robinson.—3.		

Holston.

B. W. S. Bishop,	Henry Rule,	Abel R. Wilson,
Josiah Torbitt,	Roan Clear,	John R. Stradley,
Jacob T. Freeman,	Lawrence M. Renfro,	Anson W. Cummings,
John B. Foster,	L. C. Delashmitt,	Moses H. Spencer,
Andrew J. Grier,	George Emmit.	William E. Munsey.

Memphis.

John H. Cooper,	Redding P. White,	Henry J. Harris,
Joseph Evans,	John W. Medlin,	M. D. T. Fly,
James W. Kirk,	William C. Green,	George B. Barton,
F. A. Wilkerson,	Hillen A. Bourland,	Whitnel P. Kimble.
Tilman Page,	R. S. Swift,	—14.
Reädmitted, Riddick P. Harris, J. N. Temple C. C. Glover, Thomas		
P. Davidson, A. B. Fly.—5.		

Mississippi.

R. T. Hennington,	Vernon H. Johnston,	Richard Abbey,
Wallace W. Graves,	William H. Scales,	John W. Jones,
Thomas C. Raynor,	William H. Mullens,	Albert Becton.—9.
Reädmitted, Benjamin Jones, William Price.—2.		

Virginia.

Ferdinand L. Way,	William G. Dulin,	James O. Moss.—4.
James H. Crown,		

Western Virginia.

William S. May,	William H. Fonerden.—2.
John Hank, elder, reädmitted.	

North Carolina.

A. W. Mangum,	James F. Smoot,	Alexander D. Betts,
Geo. E. Wyche,	Robert G. Barrett,	John S. Long,
William C. Gannon,	Samuel Robertson,	James B. Bailey.—10
Geo. W. Hepenstall,		

South Carolina.

James M. Cline,	Joel H. Gleason,	J. L. M'Gregor,
Wm. Jas. E. Frippe,	Evan A. Lemmond,	Fletcher Smith.—8.
Edward Geo. Gage,	Francis M. Morgan,	
Osgood A. Chreitzberg, Wesley L. Pegues, Edward J. Pennington,		
reädmitted.—3.		

Georgia.

Robert W. Lovett,	Cicero A. Mitchell,	James D. Junkin,
Edward F. Gates,	Goodman Hughes,	Wiley T. Hamilton,
Jacob C. Nesse,	William A. Parks,	W. T. M'Michael,

Alex. M. Thigpen,	Robert W. Dixon,	Absalom C. Davis,
George H. Patillo,	Francis X. Foster,	W. H. Moss,
John W. Reynolds,	William Park,	J. L. Terry.—20.
Smith Davenport,	Samuel A. Clarke,	
Reädmitted, James Harris.—1.		

Indian Mission.

Boaz A. Stanford, (in	John B. Forester,	Harvey Bacon.—3.
deacon's orders,)		
Reädmitted, Samuel Chekota.—1.		

Alabama.

John H. Gibbs,	Rufus Nicholson,	Theophilus Manghum,
John C. Pitts,	Joseph Linn,	Robert Rylander,
Billups D. Gayle,	James F. R. Brandon,	Moses E. Butt,
Samuel Briggs,	John W. Mabry,	Robert R. Roberts,
Ulysses L. Thompson,	Robert G. Sampler,	James L. Sampey,
John B. Stone,	Matthew W. Regan,	William K. Towles,
Abram Adams,	Isaac I. Tatum,	John B. Powers,
Samuel Adams,	John T. Dickinson,	W. S. Wingfield.—26.
James W. Cameron,	Anson West,	
Reädmitted, Malcolm M. Graham, Morgan C. Turrentine, James H. Ewing.—3.		

Florida.

Benjamin J. Johnson,	Leroy B. Giles,	W. G. M. Quarterman,
Jesse J. Giles,	Joseph E. Darden,	Jasper K. Glover.—6.
Reädmitted, Thomas W. Cooper,		

Texas.

Robert P. Thompson,	Horatio V. Philpott,	Buckner Harris,
Walter S. South,	William F. Compton,	Ulrich Steiner,
Orcenith A. Fisher,	Jackson L. Crabb,	Joseph B. Perrie,
Thomas P. Ferguson,	William Rees,	Thomas H. Ball.—14.
John Budd,	James M. Springfield,	
Reädmitted in elders' orders, Leonard S. Friend, Alexander F. Cox, Franklin C. Wilkes, Pleasant Tackett, Valentine H. Iley, Asbury Davidson.—6.		

East Texas.

Jonathan C. Smith,	Matthew H. Neely,	William J. Joice.—3.
Reädmitted in elders' orders, Andrew Cumming.—1.		

Arkansas.

William R. Foster,	John M. Deason,	Wiley G. Pershall,
Marion D. Steel,	James L. Denton,	James C. Beckham,
James M. Rogers,	John P. Maxwell,	John A. Roach.—9.
Reädmitted, Burwell Lee, John H. Mann.—2.		

Wachita.

John W. Mann,	Archelaus Turrentine,	Malcolm Turner,
Franklin F. Bond,	James M. Goodwin,	Robert L. Jones,
Benjamin Kellogg,	Thos. B. Atterbury,	Elijah Smoot.—10.
Anderson Putman,		

Pacific.

Horatio N. Compton,	Thomas Brown,	James Kelsey.—4.
Jacob Gruelle,		
Reädmitted, E. B. Lockley, Levi C. Adams.—2.		

Louisiana.

E. D. Pitts,	Thomas J. Upton,	John H. Boulton.—5.
Wm. R. Davis,	William D. Stayton,	
Reädmitted, James L. Chapman, elder.		

CHAPTER III.

DEDICATION OF CHURCHES

[*From the Richmond Christian Advocate.*]

WESTON, VIRGINIA.

LAST Sabbath (22d) was a day of much interest in our pleasant little town, and especially so to the friends and members of the Methodist Episcopal Church, South. The Southern Methodists have never been so favorably represented in this place before. The General Conference of 1844, giving to bordering societies the prerogative of choosing their ministers from the North, placed the Methodists in Weston in a very awkward and unenviable position in the estimation of all truly Southern people. The ministers of the North, through the permission of those who thought them to be of the *Old Church*, had taken possession of the house of worship; and Southern ministers were, of course, excluded. We could do but little, having no house in which to worship, without the expense and trouble of building.

But what could we do? The populace demanded the services of Southern ministers. The only alternative was to build a house.

One year ago the work was commenced, and though we had a strong current of opposition from the beginning, we were favored with the presence and assistance of Rev. E. W. Schon, D. D., of Nashville, Tenn., at the dedication of our new and elegant chapel, on last Sunday, as stated above.

A heavy debt was still hanging on the house, and great fears were entertained by many of the friends with regard to liquidating the claim; but, fortunately, Dr. Schon came just in time to save us.

After preaching from the words of Jacob, "This is none other than the house of God, and this is the gate of heaven," he solicited a contribution, which was most nobly, promptly, and liberally responded to, and which placed us most triumphantly out of debt. It was a rich time.

Dr. Schon had been here before: he used to preach in this county. But many changes have taken place within the last thirty years, when he commenced his eventful and useful life in this county. He preached his third sermon in the hotel in which I am now writing. Dr. S., in a very happy way, referring to this, remarked that many who helped to make up his congregation in this town, thirty years ago, were gone the way of all the earth; and that but very few remained. He observed, however, that God had very mercifully preserved the life of his colleague. He then turned in the pulpit and addressed the Rev. John Talbert, now a local minister of the Northern division of the Methodist Episcopal Church, who lives in this place. Though severed for many years, and by ecclesiastical division, they met like brethren, and renewed that friendship which had ever existed between them, and which will never be effaced.

Dr. S. came to our town late on Saturday evening, and left early on Monday morning, to fill other engagements; but during that short time he had so increased the number of his friends, as to include all who heard, but had not seen him before. May God grant him a long life to bless the Church, and to do good for his fellows.

Yours as ever,

P. H. HOFFMAN.

[*From the Nashville Christian Advocate, April 2.*]

SPRINGFIELD, TENN.

ACCORDING to appointment, we spent Sabbath, the 22d ult., at Springfield, Robertson county, some twenty-five miles north of Nashville. In company with Brother Large, we reached the town at five o'clock on Saturday evening, and were kindly received by the family of our friend, J. E. Garner, Esq. Dr. Hanner, the presiding elder, and Brother Cullom, the preacher in charge, had already commenced the services of the quarterly-meeting. Saturday night Brother Large preached a sermon on brotherly love. Sunday was the appointed day for dedicating the new church. At half-past ten o'clock a large and intelligent congregation assembled, filling the new house. After sermon, a collection was taken to liquidate the remaining debt, which amounted to nearly five hundred dollars. The whole was promptly and cheerfully met, and the house was dedicated by prayer to the service of the Father, the Son, and the Holy Ghost. This new house of worship is a comfortable and spacious brick edifice, conveniently arranged, neatly carpeted, and well adapted to the congregation worshipping in Springfield. We hope it will be the birthplace of many sinners who shall be brought to God. Brother Cullom is in his second year in this station. He has found favor in the eyes of the people, and has done a good work. Under his ministrations many have been added to the Church, and the cause of Christ has been strengthened. The charge is one of much interest, and will, we doubt not, continue to grow and prosper under the ministrations of the servants of Christ. Sunday evening, a sermon closed the exercises of the day, and we left on Monday morning for home. Dr. Hanner and the brethren intended to continue the meeting, and we hope not without success. We were pleased to learn from the presiding elder that the preachers on his district were at their posts, with the prospect of doing good. We had the pleasure of meeting Brother Jones, and several local brethren from the adjoining circuit.

Springfield is a pleasant town. The citizens are hospitable, and the tone of morals healthy. Many of our old

friends, whom we knew in other days, have gone to the grave; but their children and others are growing up and filling their stations in the Church of God. May they be found faithful in the work of their Master, till called to their reward!

[*From the St. Louis Christian Advocate.*]

LAGRANGE, MISSOURI.

MR. EDITOR:—Will you allow me a little gossip in the *Advocate*, about a visit I have recently made to Lagrange?

Six years ago last fall I left that circuit. For several years the church in Lagrange had been worshipping in a little house put up in early times, which answered well its purpose at first, but has for a long time now been too small. But the old house was endeared to me by two extraordinary revivals of religion. Many of the subjects of those revivals were there to greet me on my recent visit. Judge of my emotions when we met on Saturday evening in the old church to take leave of it. Our adieu was no mere formality, but the heartfelt good-bye of true friends. There were present many who were born of God on that spot, and others (myself among them) who had participated in their joy, worshipping there for the *last time*. It was a touching scene.

The new church is a respectable building. It is of good size, and very substantial. The mason-work was superintended by a man who understood it well, and who said, as he was working for the Lord, he intended to do it right. They excavated for the foundation about twice the ordinary depth, and then laid the stone with great care. The consequence is, that though the wall has been standing now for some time, there is no imperfection in it. Besides this, they have a first-rate article of weather-proof brick in the walls, especially the north and west. The timbers used for the roof are very stout, and anchored into the walls by a number of large iron bolts. Indeed, every precaution was taken that could contribute to its strength and durability. It is the opinion of the builder, that a hurricane which might sweep away every other house from the hill, would leave that one scarcely jostled.

After a great deal of delay for want of means, the house

was finished, just about as neatly as you would desire to see. The seats are in the circular style. The pulpit suits my taste exactly. Aisles, altar, and pulpit neatly carpeted. Pulpit and seats neatly grained. Then there is a large and beautiful chandelier by which the church may be made too light, and two handsome pulpit lamps. A very tasteful cupola adorns the house, and the best bell I have heard anywhere above St. Louis calls the worshippers (and sometimes it may be others) together. And, "last but not least," there is a spacious end gallery for servants.

According to immemorial custom, we met two Sabbaths ago to dedicate the house to God. The occasion may be briefly described: a cold day, a large audience, *choice* singing, and a subscription of eight hundred and eighty-three dollars, amply sufficient, I was told, to pay the debts, fence the lot, and plant it with trees.

The meeting was protracted through the ensuing week, and I left Brother Todd still carrying it on. There had been several conversions and accessions to the Church before I left, and a prospect of more.

One circumstance caused a hallowed sorrow to mingle with the joy of the occasion. Two of the principal contributors, members of the Building Committee, were absent at the dedication. The familiar faces of Brothers Skinner and Judge LaFon were not to be seen in the crowded audience. They were in heaven that day, but their work was in the walls of the house, and their names and memories in the hearts of many who worshipped there.

As for myself, I had a delightful visit. The precious "old times" came back upon my memory like the genial sunshine of spring. Only I regretted that I could not visit the towns and neighborhoods near by, where so many of my friends live. I left, however, promising myself that if the good Lord would open my way at some future time not remote, I would make another visit. E. M. MARVIN.

St. Louis, April 13, 1857.

PAMLICO CHAPEL, BEAVER DAM, N. C.

THIS church was dedicated on the 26th April, 1857. The following extracts from a communication by "H." in the North Carolina Advocate, give an account of the occasion:

The weather was exceedingly propitious, and some five or six hundred persons were at the appointed place some time before the services were to commence; and all, we are satisfied, who had not seen the church before were agreeably disappointed in its neatness and style of finish: in fact, the general sentiment as expressed was, that it is decidedly the best finished country church anywhere in these parts; and too much praise cannot be awarded to those active brethren and friends by whose energies, under God's blessing, the work was commenced, carried on and completed, and particularly to the kind-hearted and noble-souled friends who gave the grounds and contributed towards the finishing of the building: may God reward them bountifully in the world to come, with life everlasting.

The dedicatory services commenced at 11 o'clock, Rev. T. Page Ricaud officiating, whom we believe to be pre-eminently qualified for such occasions; he startled the audience by saying he knew all had come there to witness the dedication, but he could not gratify them—a difficulty existed, and until it was removed that portion of the services would be dispensed with; he told us that there was a debt of \$160 hanging over the church, and he could not consistently dedicate it to the blessed Lord until all encumbrances were removed; the idea was new and startled every one to thinking, and in less than half an hour the result of their thoughts was manifested by subscriptions and cash to the amount of \$170 or \$175—more by ten or fifteen dollars than was asked for.

Brother Ricaud then proceeded to the services of dedication, which were truly solemn and impressive, consecrating Pamlico Chapel to the service of the only true and living God, and for the use of the M. E. Church, South; the sermon was then preached from the words "Worship God," and were we to attempt a description of it, we should do great injustice to our most excellent pastor; enough to say, that all of that solemn and attentive audience were deeply impressed with the great truths deduced from the text, and felt they emanated from no ordinary mind; after the sermon some seven or eight children were dedicated to God by baptism, and then the congregation were dismissed, all testifying to the joy and gladness of the occasion.

Washington, April 27th, 1857.

[*From the Richmond Christian Advocate.*]

CALVARY CHURCH, VA.

CALVARY CHURCH, Richmond county, Virginia, was dedicated to the service of God on Sunday morning the 10th inst. The sermon was preached by the Editor. After the sermon a collection was taken up by the Rev. W. B. Rowzie, to complete the payment for the edifice. The cost of the building was \$2400. About \$1525 had been subscribed and paid, leaving a balance of \$875 to be raised. The collection amounted to upwards of \$600. The payment of the balance was assumed, we believe, by two of the brethren, already large contributors. At the close of the collection the edifice was solemnly offered, as an act of the whole congregation, to the care and service of the Holy Trinity. In the afternoon, an impressive discourse on justification by faith was preached by the Rev. W. B. Rowzie. On Monday two services were held, to each of which the Editor had to stand up. The congregations were large and attentive; and the hope is indulged that good was done. We can now speak more freely.

Calvary Church is a well-built and neatly finished house. Its dimensions are about 34 by 56 feet. It has two aisles, and four rows of seats built as pews, with a broad aisle across the house in front of the altar, terminating at a door on either side. The aisles are covered with a heavy cocoa matting—admirable for cleanliness and quiet. The altar and pulpit are neatly carpeted; the desk surmounted by a beautiful white marble slab; and the pulpit adorned with a luxurious sofa. It is both tasteful and comfortable in its furnishing. As a whole, it is creditable to the taste, good sense, and piety of the Methodists of Richmond county. It is the initiation of a new religious history in the community in which it stands. The Old Church at Farnham, two miles east of Calvary, where the fathers worshipped, was past repair—an old ruin in a lovely grove. It was not much in the way of architecture, yet precious souls were born of the Spirit within its hallowed walls. We visited it at nightfall, stood in its old-style pulpit, saw the clear heavens through the holes in its roof, and sighed with the night-winds that

came sighing through its melancholy ribs. It has had its day; and, like most other things in this progressive age, gives place to a better house, with, we trust, a longer history and a larger influence.

[*From the Nashville Advocate.*]

CLARKSBURG, VA.

ON our way home, we returned by Clarksburg, Va. Our direct route lay through this place, on the Baltimore Railroad. This is one of the oldest towns in Western Virginia, the county-seat of Harrison county. The western portion of Virginia embraces a remarkably healthy country, and a most fertile soil. It is rapidly improving. The population is moral and intelligent, and very friendly to all the moral improvements of the age. From the increasing facilities now afforded to this interesting portion of country by the completion of the great Eastern and Western Railroad running through its centre, and the many good and well-built turnpikes which pass through its bounds, we can but augur great prosperity and a bright future.

The Southern Methodist Church has just finished a most beautiful and commodious house of worship in this place—one which is admirably adapted for the purposes intended, and which reflects great credit upon all who have been concerned in its erection. The ladies deserve particular mention and praise for their efforts and labors, by which the house has been so handsomely furnished. The church was dedicated to God on Sabbath, May 10th, Dr. McFerrin preaching a most appropriate and forcible discourse. A collection sufficient to pay the indebtedness of the church was taken up. The writer preached at night. This is to us a most interesting place: the home of our youth—of our early friends. The mournful reflection could but rise in our mind, as we looked over the crowded congregations, that the great majority of those who started in life with us had already accomplished their race. God help us who remain to be faithful until death! The completion of this church will do much for Southern Methodism in Western Virginia. We make mention of it here because of the fact that, from

peculiar circumstances, a great portion of this country is embraced especially within what may be styled our domestic mission field. May schools and churches be multiplied and erected throughout the length and breadth of our land, and thereby more effectually promote and secure the institutions of our free and happy government! E. W. SEHON.

[*From the Richmond Advocate.*]

MACEDONIA, BRUNSWICK CO., VA.

DR. LEE :—According to previous appointment, the Macedonia Church in Brunswick Circuit was dedicated May 17th. A very large and orderly congregation was present on the occasion, and seemed to be greatly interested and pleased, and I trust profited by the service. The sermon was preached by our very highly esteemed Presiding Elder, Rev. Wm. H. Wheelwright, from Matt. xiii. 33. The subject discussed was the operative and progressive character of religion upon the world of mankind. The subject and the analysis of it was furnished him in the several properties of leaven. He selected especially love—the essential principle of religion—and showed that it is operative upon the lives of those who have received it into their hearts, and upon the masses of mankind when brought into contact with those who are the subjects of it. The discussion was creditable to the preacher, while he seemed to impart the deep feeling and interest he himself felt in the subject. Some wept while he was exhibiting the power of religion upon the hearts and lives of men. The pause preceding the request to the congregation to stand up was well timed, and when the congregation arose, in a very solemn manner he pronounced that the house was dedicated to Almighty God. Thus ended the services immediately connected with the dedication. We held services in the afternoon and the next day, hoping, from the interest manifested on Sabbath morning and afternoon, that some persons would seek religion before the meeting closed finally; but in this we were disappointed. Some seed, however, may have fallen upon good ground, and if so, it will be seen after many days. The money to build this very neat and commodious house of

worship was obtained last year, when Bro. Kennedy was on the circuit. He is one of the most laborious and enterprising men in our Conference—especially in looking after the temporal interest of his charge, and no man perhaps in the Conference meets with more success in carrying out his plans. We have two other churches to dedicate, which are chiefly the fruit of his labors, and you will hear from us again when they are dedicated. WM. G. CROSS.

[*From the North Carolina Christian Advocate.*]

ELIZABETH CHURCH, N. C.

BRO. HEFLIN:—It will not be uninteresting to many of your readers to learn that we have lately erected a new house of worship on this circuit, at perhaps the oldest Methodist preaching-place in Johnston county, known by the name of Elizabeth.

Although the people of that community are wealthy and intelligent, for some cause they have worshipped for years in a small, incommodious house. But they have at last gone to work, and built a new and elegant church. The building is large and convenient, with galleries. The work is well done, and when painted and plastered, which I hope will be soon, it will be one of the best country churches I have ever seen anywhere. It was dedicated to the service of God on the 17th of May, by Rev. P. J. Carraway. The day was very unpromising, yet there was a large congregation in attendance: more than sufficient to fill the house, so that many of the colored friends were not able to get in. The text for the occasion is found 2 Chron. vii. 16. "For now have I chosen and sanctified this house, that my name may be there for ever; and mine eyes and mine heart shall be there perpetually." The sermon was appropriate, interesting, and eloquent, calculated to impress all who heard it with the sanctity and solemnity of God's house, as well as to enliven the devotion of God's people, and turn the attention of the unconverted to the great work of preparation for eternity. The audience was orderly and attentive, and, if we may judge by their appearance, deeply interested. Considerable feeling prevailed in the congregation, and though there were no conversions, yet I trust the seed was sown

which under the genial influence of God's Spirit shall spring up and bring forth fruit.

C. M. PEPPER.

AMITY CHURCH, N. C.

THE new and handsomely finished Methodist Episcopal Church, South, recently erected in Hyde county in the vicinity of Chapel Hill, was dedicated on Sunday morning, June the 7th. In the absence of Rev. T. G. Low, Rev. S. Milton Frost officiated.

The Rev. gentleman introduced the exercises by reading the 122d Psalm, and after singing and prayer, took for his text from the sixth to the last verse of the same Psalm. The discourse was appropriate to the occasion.

After the sermon, he informed the congregation that there was still a debt hanging over the church, and proceeded to take up a collection, which resulted in obtaining nearly the sum of four hundred dollars, which we are informed will cancel all the liabilities incurred by the building committee.

The church was then solemnly dedicated to the worship of Almighty God, after which the congregation was dismissed.

The name of the church is "Amity," and is to take the place of old Mattamuskeet chapel.

The building cost near \$4000, and reflects great credit upon the liberality of the people of Hyde. It is very spacious, with galleries extending around, except at the pulpit end. The inside finish is exceedingly neat, and as the ladies were especially delegated to carpet the aisles, trim the pulpit, altar, etc., we would here state that they have performed their part admirably.

We are glad to see an improving taste amongst the people with regard to church architecture, and would commend the example of the people of Hyde as worthy of all imitation.—*Washington Dispatch.*

[*Editorial in Nashville Advocate.*]

BETHEL, SUMNER COUNTY, TENNESSEE.

SUNDAY the 21st was the day appointed to dedicate the new house of worship erected near the old site of Bethel

Church, situated in Sumner county, about eight miles northwest of Gallatin. The congregation was very large, far beyond the capacity of the house, notwithstanding it is a spacious building. The utmost order obtained, and a fine state of feeling pervaded the whole assembly. The house is a beautiful white frame, standing on a handsome eminence, and surrounded by a grove of majestic forest trees. We had the pleasure of meeting several ministerial brethren on the occasion: Brother Bryan, the presiding elder, Brothers Ferrell and Grubbs, of the circuit, Brothers Brown and Evans, formerly members of the Conference, and Brother John Parker, long known as a local preacher in Sumner county. It was pleasant to meet these brethren, some of whom we have known many years, and with whom we have enjoyed seasons of refreshing from the presence of the Lord. Besides these, we met many old friends among the laity, with whom we took sweet counsel in former times, and some others whom we saw at the hour of their conversion, in those revival scenes which we witnessed in the times of our active pastoral labors. It was truly gratifying to see those who were very young when brought into the Church, now pillars in the temple of God, sustaining the cause in which their fathers took so much interest. May Bethel long continue a place which God shall delight to honor by his presence and with his converting power!

BISHOP ASBURY'S PULPIT.—At an early day in Tennessee, Bishop Asbury held a Conference at Strother's, about one mile from where Bethel now stands. The brethren erected for him a small pulpit which could be easily removed from the private dwelling where he preached, to the grove as occasion required. It was made of rough, unpolished materials, and is about the size of a large arm-chair, open at one side; on the other are two upright pieces on which was placed a narrow strip that answered as a hand-board. When the first meeting-house was erected, this rude pulpit was placed within its walls, and has been preserved in a perfect state. We found in the new church this relic of olden times, and here it is to remain as a memento of the apostle of American Methodism and his successor McKendree, who occupied the same pulpit in after years. The

simple structure was the occasion of a paragraph in the dedicatory discourse. The preacher said :

1. It was an exemplification of the simplicity of early times. Here was the rude structure occupied by a true bishop, whose voice was heard in the wilderness proclaiming the tidings of salvation to those who dwelt on the wild frontiers.

2. It served as a beautiful illustration of the growth and progress of Methodism in this country. Here he contrasted the log-cabin, the unpolished desk, and the plain congregation, with the new and elegant house he was dedicating, its neat pulpit, comfortable seats, and vast assembly of splendidly attired hearers, who had convened to listen to the gospel from the lips of a successor in the ministry of primitive Methodist preachers. This, the preacher said, was but a fair exemplification of the progress of the Methodist Church in this great country. When that simple pulpit was constructed, the Methodists were a mere handful, occupying obscure places, but now they had grown to be the most numerous and wealthy Church in the United States. Their splendid houses of worship were rising up in every city and in every hamlet; their universities, colleges, and seminaries of learning were growing up in every part of the land; their ministry was becoming learned and polished; their Doctors of Divinity and professors numerous, and their membership enlightened and refined.

3. But, said the preacher, it becomes us to inquire, Have we progressed in spirituality and in power? Have we *retained* our simplicity of heart; our faith; our zeal; our love for the worship of God, for class-meetings, and other peculiar institutions of Methodism? He was glad to perceive that here he touched a chord that vibrated in many hearts. He found around him those who loved Zion, and had long lived and labored for "the spread of scriptural holiness through these lands;" but he feared in the aggregate the Church had not advanced in holiness and usefulness. He insisted on the importance of adhering to our doctrines and contending earnestly for the faith once delivered to the saints: especially did he urge the necessity of spirituality in our acts of devotion, whether public or private. The

direct witness of the Spirit—holiness of heart and life, should be our motto.

We are pleased to say that an artist has promised to send us a daguerreotype of this primitive pulpit, which we hope the Agents will have engraved and sent abroad in some of their publications.

[*From the Richmond Advocate.*]

LEBANON CHURCH, ESSEX, VA.

LEBANON CHURCH, near the site of old Cole's, in the county of Essex, was dedicated to the service of Almighty God on Sunday the 14th inst., by our beloved Presiding Elder, the Rev. Wm. B. Rowzie. His text was taken from Paul's first epistle to Timothy, iii. 15. The sermon was interesting and appropriate, and the dedicatory prayer was very solemn and impressive.

This church is a very neat, substantial brick building, 46 feet long and 36 feet wide; handsomely painted, and otherwise fitted up, so as to meet the views of modern refinement. It cost between \$3500 and \$4000, and does much credit to the liberality and taste of the Methodists in that vicinity. I must, however, while passing, be permitted to mention the names of three gentlemen, (the principal contributors to this work,) whose large liberality and very commendable zeal entitle them to be particularly noticed; viz.: Reuben B. Boughton, Sr., John L. Boughton, and Walter G. Covington. Although there were others who contributed liberally, yet, without intending any thing invidious, we must say that these gentlemen stand preëminent in this enterprise; and their names deserve to be more particularly connected and identified with the history of this church.

The crowd in attendance was very large; and the ladies, on account of those huge unseemly skirts which fashion compels them to wear, occupied, I verily believe, at least one-third more space than they were wont to do in olden days. If this fashion continues, I advise church-builders, in future, to increase the dimensions of their houses, in order to meet this new demand for room. But let this pass *entre nous*.

Although there was preaching, in both the old and new churches, yet but very few gentlemen could find seats in either house; consequently, those upon whom we mainly relied, in our public collection, were placed, to a considerable extent, inaccessible to us. We, however, raised in cash and by subscription \$513; which, when paid over, will leave a balance of about \$300 still due for the building of the church. We hope this balance will be speedily extinguished. Who among our rich men will step forward and place this topmost stone on our beautiful church edifice?

In conclusion, we pray that this temple, dedicated to the worship of God, may be the place where he may often display his presence and power, and that it may regularly be filled with humble and devout worshippers, for many generations yet to come.

W

Essex co., June 19th, 1857.

[*From the Richmond Advocate.*]

ROCKY RUN CHURCH, BRUNSWICK, VA.

DR. LEE:—Let me say to the readers of our Advocate, that on last Sabbath, June 14th, the Rocky Run church, in the Brunswick Circuit, was dedicated to the service of God, and that you were the minister who officiated on the occasion. The congregation was immensely large—many persons having come thirty or forty miles, not only to witness the services of an occasion that always excites unusual interest, but chiefly to hear the distinguished divine who was to preach the sermon. It is to be regretted that the crowd was so great that all could not hear—the house could not seat all the ladies, while the large crowd outside threw many so far from the preacher that they could not hear. Those who were near enough to hear were very much pleased; indeed, all who expressed an opinion in my hearing pronounced it a very able sermon; and if it will not make the preacher vain, (and it will not, I suppose, as he often receives such compliments,) I will tell him that a man of fine sense remarked that the Doctor was the ablest man in the South, as a preacher and as a writer. I suppose, of course, that the ability displayed in the three sermons preached during this meeting, was

in part, at least, the reason for the opinion expressed. Our more talented brethren do much good by leaving their charges or their work occasionally, and going out into other fields of labor to help their brethren, where they do not succeed in getting up a revival of religion—for their power in the pulpit must give them influence—and as they are part of the Church, it must give influence to the Church wherever they are brought into contact with the people. And even where the Church is “par excellence,” as is the case with the Methodist Episcopal Church, South, in most of our circuits and stations in the Virginia Conference, their visits are nevertheless desirable, as it is a source of great pleasure to those who do not enjoy the pleasure of hearing these men often, to do so. Dr. Lee ought, therefore, to repeat these visits often; indeed, he does not need prompting, I believe, upon the subject, for I have always found him one of the most kind and accommodating preachers, in the way of helping his brethren, that I have met with in the Virginia Conference.

The plan of this church was taken from one of our churches in Petersburg or Richmond, I believe, and the work was executed under the superintendence of Mr. Jefferson, of Lunenburg. Every way it is one of the neatest and most elegant houses of worship to be found anywhere in the country. The subscription to build it was obtained chiefly through the exertions of Col. I. Trotter, who was not himself a member of the Church, but who has always manifested the most lively interest in its welfare, and has been through life a liberal contributor to the support of the ministry on this circuit. His subscription was as large as any one on the subscription paper at the time the church was let, and then finding that \$330 were necessary to complete the amount required to build it, he generously assumed the payment of the above amount. Before, however, he had realized the cherished desire of his heart in seeing a church built that would be an ornament to his community, and an honorable tribute to the memory of his father and mother, who were among the first Methodists in the county, and who were both converted near the site of this new church, in the old one, he was gathered to his fathers, and with them, we trust, he is worshipping in that temple that is made without hands, eternal, and in the

heavens. As long as Methodism exists in the Rocky Run neighborhood, his name should be held in grateful remembrance. I have also to say, that before the meeting closed, we had some conversions, and a penitent joined the Church as a seeker of religion. Brother Kennedy, from the Nottoway Circuit, came to the meeting and remained to its close, laboring most acceptably and efficiently.

WM. G. CROSS.

[*From the New Orleans Advocate.*]

“TABERNACLE,” ON BAYOU PIERRE CIRCUIT, MISS. CONF.

LAST Sabbath (June 21) we dedicated a new plain, substantial church, thirty-six by fifty-five feet, called the Tabernacle, eight miles north-west from Gallatin. We had a large and attentive congregation, and a most appropriate sermon from Ephesians iii. 21, by Rev. J. G. Jones, Presiding Elder. We were shown that the Church in the different dispensations was the same Church, though differing in externals: that there was now but one Church on earth, composed of truly converted persons found among the various denominations professing Christianity. No one denomination had any exclusive rights—all true Christians are members of Christ’s Church. We were urged to look to that family likeness which is found in the various evangelical bodies of Christians, and the Church’s unity: (this was happily illustrated by a number of railroad cars upon the same track, moving to the same place, and by the same motive-power;) at the extent of the Church’s dominions—she already has territory in every part of the world almost, extending from the rivers to the ends of the earth; at the Church’s duration—of Christ’s kingdom there should be no end; hence, the Church, by Christ Jesus, should give glory to God “throughout all ages, world without end.”

I have no doubt his sermon will do good service to our beloved Methodism in the community where it was delivered.

At the close of his sermon, Brother Jones informed the congregation that there was still a debt upon the house of \$93, which he wished paid before he offered the dedicatory prayer. This was made up in about five minutes; and from

the spirit manifested, three times the amount could have been easily raised, I have no doubt. The church cost \$1500.

Our meeting lasted three days; and though none were converted or joined the Church, yet it was a profitable time to the members, and will long be remembered by them with interest.

L. ERCANBRACK.

June 23, 1857.

[*From the North Carolina Christian Advocate.*]

BETHEL, GRANVILLE, N. C.

THE new church at Bethel, in Granville Circuit, was dedicated last Sunday. After the sermon, which was preached by the Editor to a large auditory, a liberal contribution was made to pay the balance due for the erection of the building.

The new church is thirty-six by fifty-six feet, well arranged and neatly finished, and is altogether one of the best houses of worship we have seen in the country. The ample arrangements made for the colored people merit special remark. We trust that vital godliness will ever prevail in that community.

[*From the Nashville Christian Advocate.*]

DEDICATION AT COLUMBIANA, ALABAMA.

MR. EDITOR:—On last Sunday, the 5th inst., our new church (a neat structure) in this place was solemnly dedicated to the worship of Almighty God. Bishop Andrew was present, in tolerable health, and conducted the morning services.

First lesson taken from the eighty-fourth Psalm: hymn 784,

“Behold thy temple, God of grace,
The house that we have reared for thee!”

which was appropriately sung by the congregation, after the old-fashioned way; after which the Bishop led in a solemn and impressive prayer. Then the congregation sang, by request of the Bishop, without lining, hymn 785:

“Lord of hosts, to thee we raise
Here a house of prayer and praise.”

The second lesson was taken from the seventh chapter of 2d Chronicles. He then announced as his text for the occasion, the 12th, 13th, and 14th verses of said chapter: "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

To attempt any thing like a sketch or mere outline of the Bishop on any occasion is a task that I shall always beg to be excused from. However, the leading *thought* in his discourse was this: *that God is to be acknowledged in all his works*: in his dispensations to man, it is due from man to God, especially in acts of worship, in every thing connected with the service of God. For an hour and a half he elaborated this subject in connection with others of a kindred nature: the history of the first temple; its projection by David; his intention—though not selected by God to build the house, yet he worked for it, collected materials, etc., so that when Solomon ascended the throne, he soon completed the work, and the house of the Lord was in due time and in due form solemnly dedicated to the service of God. All this outlay of money, time, and labor on one house had its meaning: God intended to give to man, and especially to the untaught Gentile, as he beheld that temple, an expression of his omnipotence—that he is a God of power and a God of mercy. Collateral subjects were brought in and illustrated, especially in the application. But the leading *idea*, that, as before stated, was kept prominently before you, that God must be, by his true worshippers, recognized in all his work. This thought the preacher went on to show was made plain in his word, that not a sparrow falleth to the ground without his notice; that without barns or storehouses they are fed; that even the hairs of our head are all numbered. The time passed imperceptibly, until the indications of the speaker began to be apparent that he was wearing, not his congre-

gation, but himself. The impression and visible effects of the discourse told for themselves on the congregation. We all felt that it was good to be there. One other matter to be attended to, before the dedication prayer could be appropriately offered: there was a debt contracted in building not covered by the subscription. The amount having been ascertained, "Now," said the Bishop, "I want this amount raised before the concluding prayer is made. I do not wish to offer the Lord a house that is in debt, and may have to be taken back and sold," etc. Here the Bishop called on Dr. Mitchell to take his place, and let him rest while the collection was being raised. A few responded to the tune of \$100; a larger number to \$50; and as the figures were lowered, the contributions increased. Then the cards were passed round, giving the entire congregation a chance to help. This done, and the several amounts added up, it was ascertained that the requisite amount had been raised: the Bishop then, for himself, and in behalf of the Building Committee, returned thanks to the congregation, who had so nobly responded to the call. Then followed the prayer and benediction.

At 4 o'clock Dr. Mitchell, late President of Centenary Institute, at Summerfield, but now fully out on itinerant wheels, gave us one of his best talks on "Hope, as an anchor of the soul." May he grow young, and wax strong, physically, in his new field of labor.

At night we had an excellent discourse from Professor Connerly, of the male department at Summerfield. We had also in the morning, at 9 o'clock, an admirable address from the same brother, delivered to the Sunday-school. He is at home in the Sunday-school as well as in the academy.

I may also add that the day preceding—being the memorable 4th of July—the occasion was appropriately celebrated by the Sunday-school of this place, and the schools from the country around, the citizens taking part in the same. A suitable address was delivered on the occasion by Esq. S. Leaper, of this place. The opening services of reading the Scriptures, singing and prayer, were conducted by Bishop Andrew; the closing hymn and prayer by the writer. Thus we have had a two-days' meeting of it, to the profit of all in

attendance, I hope. Many were kept away by a rumor that small-pox was in the vicinity.

Yours, as ever, L. B. McDONALD.

Columbiana, Ala., July 8, 1857.

[*From the Nashville Christian Advocate.*]

TRINITY, NASHVILLE, TENN.

THE new and beautiful house of worship, Trinity, was dedicated on Sabbath, the 12th inst. A large and attentive audience was present, and we learn a most excellent and appropriate discourse was delivered by the Rev. Dr. Hanner, of the Tennessee Conference. A collection was taken at the close of the sermon, sufficient to liquidate the remaining debt, and the house, free from all liabilities, was set apart to the service of God.

At night the sacrament of the Lord's Supper was administered by Dr. Green, when those present realized the presence of the Spirit of God in his comforting influences. Evening meetings were kept up during a portion of the week following, and we trust good was accomplished. Trinity is about two and a half miles distant from the heart of Nashville, and is located in a most excellent neighborhood.

The church gathered there is growing and prospering, and will, we sincerely hope, continue to be as a lamp that burneth.

[*From the Richmond Christian Advocate.*]

LAUREL HILL, VA.

LAUREL HILL church was dedicated to the service of Almighty God on last Sabbath morning, 19th July. This is an elegant, commodious, and well-finished edifice, situated on a gently rising prominence, about five miles below Richmond, in a beautiful and fertile section of Henrico county, on the Charles City road.

It is about thirty-five feet in width by fifty in length, with an eighteen feet pitch. There are two doors and aisles appropriately arranged. The pews are comfortable and

neatly made, and the gallery, altar, and pulpit are constructed and finished with that beautiful simplicity which is so well calculated to adorn the house of God. The whole structure is well ventilated, and finely proportioned in all its parts; and when furnished with carpets and other items of comfort, which the ladies of the neighborhood have taken on themselves to do, it will vie with any country church we have ever seen, and speaks well for the good judgment and taste of the community, especially those members of it to whose liberality and Christian zeal it stands a beautiful monument.

The day of dedication was a bright one, and notwithstanding the excessive heat, the house was filled, and the doors and windows crowded.

Besides the people of the immediate vicinity, there were many present, both from Richmond and adjoining parts of Charles City Circuit, to witness and enjoy the interesting services of the occasion, which were introduced by singing that beautiful hymn commencing,

“Behold thy temple, God of grace,
The house that we have reared for thee.”

The Rev. Charles Friend then offered the prayer, in which the house, with appropriate thanksgiving, was dedicated to the glory of God.

The Rev. Nelson Head, after reading suitable scriptures, announced his text from Psalm lxxxiv. 4: “Blessed are they that dwell in thy house; they will be still praising thee.” The sermon was a masterpiece, combining beauty of sentiment and strength of thought, and as a whole well calculated to instruct the judgment and touch the heart; and as he spoke of the house, or church of God, the nature and mode of Divine worship, the instruction, consolation, and other blessings growing out of a proper use of the sanctuary, and the grateful praise, as sweet incense going up to God from its altars, the responsive sigh and falling tear gave evidence that the seed was not sown in vain. We do not attempt to give an adequate idea of the effort, but, as we do not fear the “*destructive effects of gunpowder*,” we feel authorized to say that it in every way fully sustained the well-known reputation of the speaker.

At the close of the discourse a collection was taken up in order to meet the payments due on the house.

It fell to the lot of the writer to occupy the afternoon hour. The whole day was one of grateful religious interest and enjoyment, and we may hope that some good was accomplished.

The congregation is under the pastoral care of Rev. W. W. Berry, of Charles City Circuit; and now that we have a large and comfortable house of worship at this place, we look forward to the day when Methodism, which has been comparatively weak hitherto, will flourish more abundantly in the community.

Much praise is due to the benevolence and zealous efforts of the brethren and friends of the church in the construction of this beautiful edifice, especially Brothers H. Cox, J. M. Taylor, and others, who were the prime movers in its erection, and have assumed the responsibility of the whole cost, which is more than \$2000. GEO. H. RAY.

[From the Richmond Christian Advocate.]

BETHEL, BRUNSWICK CO., VIRGINIA.

ON the third Sabbath of July, we dedicated another house of worship to God, called Bethel. In comparison with the old hull that stood upon the site of this church, it is almost a temple. It is, however, in itself, a plain but neat and comfortable church. The people are pleased with it, and seem to enjoy going to church better than they have done since I have been on the circuit. The most of the money to build this church was contributed by five persons; three of whom were not members of the church, viz.: Messrs. J. Scoggin, A. Mead, and J. Lewis. From what I have learned of the character of these gentlemen, I am not at all surprised at the liberality they have displayed; indeed, for men with their intelligence and public spirit to act thus, is one of the most natural things in the world. Men of such a character are worth something to the community in which they live, and when they are dead and gone they will be missed. The other two, who are members of the church, are deserving of praise; one of them is not a member of the

Bethel church, and had recently assisted in repairing the church at which he holds his membership; while the other, though in comfortable circumstances, is not wealthy; indeed, the amount he gave is as much as he is able to give.

Brother J. E. Edwards preached the dedicatory sermon from Psalm cxxii. 1; and though something has recently been said in the Advocate against complimenting the living, and though some one or two persons have suggested that I ought not to have said what was remarked of your sermon delivered at Rocky Run, yet I must say Brother E.'s was one of the most appropriate I have ever heard. Of course, there was a crowd there to hear him; but such a crowd as has never been seen in these parts—they were there from a distance of thirty and forty miles around. The meeting was continued for several days; some four persons were converted, and several others were seekers, who did not obtain religion. Brother J. R. Mitchell, formerly colporteur of A. T. Society, was present and labored efficiently.

WM. G. CROSS.

[*From the Richmond Christian Advocate.*]

ASHLAND CHURCH, VA.

ASHLAND CHURCH was dedicated to the service of God on the fourth Sunday in July last. Brother Head preached, both in the fore and afternoon. His sermons were appropriate and admirable in the highest degree, making a fine impression upon the congregation, and foreboding, as we trust, the Divine blessing upon the erection of this house. The building is a small two-story Gothic structure, 40 by 32 feet, with a pitch of 21, surmounted by an equilateral triangle roof, pointing more directly upwards than any church we have ever seen. It presents a novel appearance on the outside, and at first sight does not impress the spectator very favorably; but, upon examination, it will be found to be admirably adapted to the purposes of its construction, being intended for the interests of education and religion combined.

Through a large folding-door in the centre of the base.

ment, you enter a passage or hall eight feet in depth, from which you may turn, to the right or left, up a winding stairway, to the church room proper. This room is not large, of course, its capacity being somewhat reduced by the head of the stairways; nevertheless, it will seat from 150 to 200 persons. The seats are built in the style of open pews, neat and comfortable. The pulpit, or rather platform, is large and commodious, particularly for a speaker who is fond of much action or motion while preaching. The ceiling of this room is not horizontal, but rises, on a set of truss-rafters, eight feet from the summit of the side walls to an elevation of twenty feet in the centre of the room—giving a fine circulation of air and sound, both to the speaker and congregation. On the day of its dedication, Brother Head pronounced it to be the most comfortable room he had ever preached in. This is owing, not only to the elevation of the ceiling, but to the construction of the windows, which turn on pivots, by which arrangement both the lower and upper sashes may be opened at the same time for the admission of air.

The basement room is entered from the hall by two doors, one at the foot of each stairway, and is upwards of thirty feet square. This room is intended for a Female Academy.

This entire building cost \$2200, and I am happy to state it has been paid for by private contributions, without any public appeal to the congregation on the day of its dedication or since.

GEO. W. NOLLEY.

[From the Nashville Christian Advocate.]

NORTH NASHVILLE, TENN.

A NEAT little brick chapel, erected in North Nashville, was dedicated on Sabbath last at 4 o'clock P M. The house has been erected through the efforts of Brother Ellis, the City Missionary. A small society has been organized, and a flourishing Sabbath-school is in operation. We hope much good will be accomplished in this interesting portion of our city work.

[*From the Texas Advocate, Oct. 8th.*]

THE GERMAN CHURCH IN HOUSTON.

MR. EDITOR:—On last Sabbath, the German Methodists of this city dedicated their new church building to the worship of Almighty God. Rev. J W DeVilbiss, the Presiding Elder of the German District, was not present, as was expected, nor yourself, who also was expected. The services were conducted in the German language, in the morning, by Brother Kopp, of Industry, which consisted of singing, prayer, reading the Holy Scriptures, and singing again, and sermon. At the close of the sermon, Brother Warns read the invitation, and prayer of confession of the communion service, in German, and the writer conducted the rest of the service in English.

A good congregation was in attendance, and they gave good heed to all the services, and I was astonished at the large number who came to the communion—I would judge about fifty. At three o'clock, the services consisted of singing in German, and prayer in English by Rev. H. S. Thrall, Presiding Elder of Galveston District, when the writer addressed the mixed congregation in English, giving a brief history of the work of God among the immigrant German population in America, embracing its origin, nature, and extent, with an appeal to American Christians for their sympathy and pecuniary aid. At the close of which, Rev. A. Warns, the pastor, gave an address in German, which was followed by some very pertinent remarks by Rev. H. S. Thrall, and the collection, which amounted to about \$170.

Many of the Americans in this city have done nobly in aiding their German brethren. I would name them, but they have an aversion to having their deeds heralded to the world. The building, when fully finished, will be truly neat and substantial, and will be a monument of the Christian zeal and liberality of Brothers Bering, Zinke, Fredericks, Stabe, Pape, and others of the German and American brethren and friends. In conclusion, I have to say, the German brethren are having some interesting meetings of late. Let all the Church pray for the German work, for here is a great door of usefulness opened, and as we have entered, let us earnestly reap the harvest. [REV J E. FERGUSON.]

[*From the Nashville Christian Advocate.*]

ANTIOCH, KENTUCKY.

ANTIOCH has been one of the Sabbath appointments in the Louisville Conference, Morganfield Circuit, since the introduction of Methodism into Southern Kentucky. It is not the place where the disciples were first called Christians, nor a town, nor is it a place like unto "Enon," near to Salem, because there is much water there; but it is, nevertheless, a *place*, and one of Nature's best arrangements for the location of a temple of worship. Antioch is a most delightful grove, resting on a ridge of moderate elevation—an acre's width, with double its length—its centre above a gentle slope in all directions.

Here, beneath the umbrageous forest trees, in quietude sleep those whose voices were once eloquent with the name of Jesus and the glory of a coming day. In this consecrated grove rest the representatives of the pulpit and the pen. Here sleeps a Duval of the Methodist and a Delaney of the Cumberland Church. But the time would fail us to mention all that have taken their stand here, at the end of life's short travel, to listen for the waking note of the resurrection. On this spot has stood, for the last thirty years, a very small, unfinished, and always uncomfortable log meeting-house, as the place for prayer, sermon, and song, and as the exponent of the faith and illustration of the principles of the people called Methodists. To the relief of this humble dependence "to hear the gospel and believe," many years ago the tent was pitched and a large shed erected, and for several years camp-meetings were kept up, revivals were powerful, and many souls were converted. But those efficient allies served their day, decayed, and went into disuse.

For the last ten years a commodious house has been greatly needed, and the want of it has seriously damaged the cause. But a brighter day has come—a dispensation of larger hope and better promise has commenced its reign.

On the first Sabbath in November last, at the urgent request of the brethren, we began a subscription, and promised the superintendence of building a house corre-

sponding to the wants of the community and wishes of the Church; and on the second Sabbath in August a noble structure, eighty by forty feet, every way well finished, stood monumental to the faith of a few and hope of all, in readiness for dedication to the worship of Almighty God.

At the appointed hour its very capacity, though large, was exhausted in seating the immense crowd assembled to hear the dedicatory sermon, leaving a vast surplus unprovided with interior accommodations.

Dr. Parsons was in good preaching humor, and met, if it were possible, the expectations of the eager throng, who, with eye, mouth, and ear, seemed to say, "After that fashion we have not heard it so before."

His text was one of the heaps of Isaiah's gorgeous imagery, involving the establishment and perpetuity of Christianity and the imperishable grandeur of the Church of God in the world. The subject was not more opportune than its analysis elaborate and sublime.

The sermon ended, the Building Committee asked for a thousand dollars to adjust all claims, and to supply the premises with all necessary furniture, fencing, etc. More than a thousand was readily and rapidly contributed and pledged, when the services concluded.

F. M. ENGLISH.

Uniontown, Ky., Aug. 20, 1857.

[From the *Richmond Christian Advocate*.]

"MOORE'S," AMELIA CIRCUIT, VIRGINIA.

DR. LEE :—Believing that there is room for improvement throughout the whole extent of our work, in the matter of providing *suitable* church accommodations, and hoping that the example set by some of the friends in Amelia Circuit may provoke to good works, I take pleasure in saying that a new house of worship has been erected for the society at "Moore's." It is a frame house, well built, handsome in appearance, and conveniently arranged. I do not know of a neater country church. I wish we had a "few more of the same sort" on Amelia Circuit.

While some assistance was rendered from other sources, it

is proper to say that the greater part of the cost was raised by the very liberal contributions of the society at Moore's. The number of members in this society is not large, and their pecuniary ability not great, but being persuaded that the time to build the Lord's house had come, they went to work in good earnest.

Brother J. S. R. Clarke preached the dedicatory sermon, and labored with us several days, with great acceptability.

Amelia, Oct. 27, 1857.

P. A. PETERSON.

[*From the Nashville Christian Advocate.*]

LEBANON—CHURCH DEDICATION.

SABBATH the 20th inst. was the day selected for the dedication of the new Methodist church at Lebanon, Tenn. The weather was favorable, and large congregations were in attendance in the morning, afternoon, and evening. The ministers and members of other denominations displayed great liberality: all their churches were closed, and they came in crowds to take part in the exercises of the day. Among others present were Dr. Corsitt, Dr. Beard, of the Cumberland University, and the Rev. David Lowery, former pastor of the Cumberland Presbyterian Church. These reverend brethren manifested much interest, and all the members of the sister Churches exhibited much pleasure that the Methodists had succeeded in the erection of a new and beautiful house of worship. Their liberality was displayed not only by their presence and in their devotional exercises, but by their contributions. Dr. Huston delivered a most excellent discourse in the morning on the *simplicity* of preaching. At three o'clock in the afternoon Dr. Green preached a capital sermon on the *desire* of David, connecting therewith the *beauty* and *utility* of the public worship of God. In the evening the editor of the Nashville Christian Advocate dwelt on the *unity* of the Christian Church. The congregations were very large and attentive, the singing spirited, and the exercises generally, we trust, profitable.

The new house is a superbly built brick edifice, of spacious dimensions. It has a fine lecture and class-room in the basement. The main audience-room will comfortably seat

at least eight hundred persons. An end gallery adds much to the convenience of the congregation, and was found to be important at the first service, as it was densely crowded. The openings are well arranged, so as to preserve the symmetry of the house, and secure good ventilation. The pulpit, altar, aisles, and seats, all in good taste. A neat chandelier and a set of beautiful lamps adorn the interior, while the windows are ornamented with beautiful Venetian blinds, so arranged as to admit or exclude the light by a single touch. The pulpit, aisles, and altar are handsomely carpeted.

The entrance into the audience-room is by way of a large portico, and a handsome dome surmounts the front of the edifice, in which there is a sweet-toned bell weighing over seven hundred pounds.

Altogether, the house is a neat, spacious, and comfortable temple of worship, near the centre of the population, and, while it stands as a monument to the Christian religion, is a credit to the Building Committee, the architect, and the good citizens of Lebanon.

A liability to the amount of two thousand dollars remained, which at the close of the morning service was promptly met. At three o'clock, by special request, cards were sent round for the accommodation of a few who had not contributed in the morning, and especially for the children, who had brought their little contributions with them, so that the sum was increased to two thousand and eighty dollars. The whole debt being liquidated, at the close of the evening sermon, the house was dedicated by Dr. Green, in solemn prayer, to the service of the Father, the Son, and the Holy Ghost.

The Rev. John Kelley, President of the Board of Trustees, the Rev. J. E. White, pastor of the congregation, and the Rev. W. C. Johnson, a former favorite pastor, contributed much to the interest and success of the occasion.

The trustees are a body of enlightened and liberal Christian gentlemen, who from the beginning of the enterprise have displayed much generosity and Christian zeal. They were greatly aided in the beginning by the Rev. F. E. Pitts, and during the past year by the pastor, Rev. S. P. Whitten. And last, but by no means least, the ladies should be mentioned as having devoted much time and displayed

great energy and good taste in fitting up this beautiful house of worship. May the glory of this latter house be greater than that of the former!

“And in the great decisive day,
When God the nations shall survey,
May it before the world appear
That crowds were born to glory here!”

CHAPTER IV.

MISSIONS.

MEETING OF THE BOARD AND BISHOPS,

FOR THE PURPOSE OF MAKING THE APPROPRIATIONS TO OUR
MISSIONARY WORK FOR THE ENSUING YEAR.

THIS meeting convened on Monday morning, April 20th, and continued in session for several days. Much business of importance was brought before the Board and transacted.

It was deemed most prudent to go something under the amount appropriated the past year. The whole amount of appropriations, exclusive of Government funds, is \$117,775. The Board can but believe and hope that this amount is sufficient to pay off our present liability, and will be readily and promptly raised: we do not doubt that it will.

The next Annual Meeting of the Society was fixed for the third Monday in April, 1858; the meeting of the Bishops and Board, for the first Monday in May, 1858; and the Anniversary Meeting, the second Monday of May, 1858, in this city.

ANNUAL MEETING OF THE MISSIONARY SOCIETY.

This meeting was held on Monday night, April 20, 1857, in McKendree Church, Nashville, Bishop Early in the chair.

The meeting was opened by reading the Scriptures, singing, and prayer by the Rev. Guilford Jones, President of Andrew College, of the Memphis Conference.

On motion, the officers of the Society were then elected for the ensuing year, except such as elected by the General Conference.

President.

BISHOP JOSHUA SOULE, D.D.

Vice-Presidents.

Bishop J. O. ANDREW, D.D.,	Rev. A. L. P. GREEN, D.D.,
Bishop ROBERT PAINE, D.D.,	Rev. J. HAMILTON, D.D.,
Bishop G. F. PIERCE, D.D.,	Rev. E. STEVENSON, D.D.,
Bishop JOHN EARLY, D.D.,	Rev. T. O. SUMMERS, D.D.,
Bishop H. H. KAVANAUGH, D.D.,	Rev. A. S. RIGGS.

Secretary, elected by the General Conference.

REV. E. W. SEHON, D.D.

Treasurer, elected by the General Conference.

ISAAC LITTON, Esq.

Assistant Treasurers, elected by the General Conference.

REV. E. H. MYERS, Charleston.

REV. H. N. McTYEIRE, New Orleans.

REV. D. R. McANALLY, St. Louis.

Managers.

Rev. L. D. HUSTON, D.D.,	J. P. FORD, M.D.,
Rev. F. A. OWEN,	ISAAC PAUL,
Rev. J. B. McFERRIN, D.D.,	W. B. EWING,
NICHOLAS HOBSON,	A. W. JOHNSON,
Rev. A. P. McFERRIN,	P. W. MAXEY,
W. B. COOPER,	Rev. JOHN MORROW,
H. P. BOSTICK,	W. R. ELLISTON,
R. MARTIN, M.D.,	Rev. W. D. F. SAWRIE.

The Secretary then made some statements, and read an abstract of the Annual Report.

REPORT.

We are assembled this evening to celebrate the Twelfth Anniversary meeting of the Missionary Society of the M. E. Church, South.

The Board, in presenting this, their annual report, can but feel thankful to the great Head of the Church for that degree of success and prosperity which has followed the labors of this Society. While gratefully acknowledging the same, we feel that we are brought under renewed and increased obligations to labor more faithfully and earnestly for the promotion and advancement of the great missionary enterprise.

If it has been aptly and justly said that Methodism is the child of Providence, we can as truthfully affirm the Missionary Society of the M. E. Church, South, both in its formation and progress, to be such. The very existence of our Church was a matter of necessity, and all her agencies and instrumentalities have arisen from direct providential indications, and are as providentially sustained.

The Southern Church established her Missionary Society from necessity, impelled to this course by that zeal for the salvation of others which is the ever-living witness of the truth of our holy religion, whether in the individual or Church—the constraining influence of the love of God, which ever urges those who have received it to aid in its gracious offers to others. This is the true missionary spirit—that which warms the soul in the first hours of conversion, which compels us to go out seeking for the salvation of others, and constantly desiring to reach “the regions beyond.”

The position now held by the Methodist Episcopal Church, South, is everywhere regarded with respect by public opinion. Circumstances operating powerfully for our separate organization as a Church, have as surely indicated our more particular and appropriate work and field of labor. Millions of an exotic race, with whom we are thrown in contact, and to whom we have access, and who otherwise might in their destitution and neglect exclaim, No man careth for my soul, appeal to and claim the exercise of our largest charity. Added to this field of labor, by far the greater part of the Indian territory of our country has been left wholly to our care. We also report a large field of domestic missionary

labor, missions to the German population, to California, and China. There is then ground of rejoicing in reviewing the past and beholding the present occasion of our missionary interests, whether we look at our recent organization as a Society, the labors of our zealous and devoted missionaries, or the happy results and blessed fruits of their missionary labors.

The missions of the Southern Methodist Church to the colored population are often overlooked or forgotten by Church census-takers and statistic reporters of our benevolent associations. We hesitate not to say that this field, which seems by common consent almost to have been left for our sole occupancy, is one of the most important and promising in the history of missions. At home too often its humility obscures it, while abroad a false philanthropy and rabid ultraism repudiate its claims. But still the fact exists; and whether we look at the large number of faithful, pious, and self-sacrificing missionaries engaged in the work, the wide field of their labors, or the happy hundreds and thousands who have been soundly converted to God through their instrumentality, we can but perceive the propriety and justice of assigning to these missions the prominence we have. Indeed, the subject assumes an importance beyond the conception even of those more directly engaged in this great work, when it is remembered that these missions absolutely number more converts to Christianity, according to statistics given, than all the members of all other missionary societies combined. We have often adverted to the importance of this field of labor, and to the high estimate which should be placed on the faithful ministers of Christ who are laboring within its bounds.

The fields are whitening unto the harvest; open doors on every side are before us; and increasing facilities for our entrance and occupancy claim our constant attention. With that wisdom, prudence, and promptness which characterized the venerable men of God, founders of these missions, some now gone to their reward and others yet living to bless the Church and the world, should we continue constant and zealous in our labors in this to us most interesting and important field of missionary labor.

We have also said that to us, as a Church, has fallen prin-

cipally the work of supplying the chief portion of the Indian tribes of our country with the gospel. No missions have been established by the American Churches which are more fully entitled to the sympathy and benevolence of the whole American people than those among this fading race of men. They were once the proud owners of the soil on which we live. In forest they dwelt, on mountain and river roamed and sailed :

Free as even his mountain breezes
Once he roamed, the son of kings,
Boundless was his rude dominion,
Where he drank his native springs.

We are happy to know and free to state that the policy of the government of the United States towards these tribes is most humane, wise, and liberal. From our intimacy, by position, with the different officers of the government having charge of Indian affairs, we know this to be true. From each and all, as a society, we have received every possible aid in carrying out the purposes and plans of the Missionary Board in regard to our Indian Missions.

The late Commissioner, Hon. Geo. W. Manypenny, is especially entitled to the thanks of the whole American Church, and of all the benevolent citizens of our country, for the very faithful and valuable services which he has rendered the Government, and his humane policy towards this conquered people. May the blessing of Heaven rest upon him, and may his worthy successor be enabled as faithfully to follow in his path !

From the Census Bureau at Washington we learn the whole number of Indians within our limits to be about 400,000 ; about 18,000 linger in some of the States east of the Mississippi river, principally in New York, Michigan, and Wisconsin ; the remainder, consisting of Cherokees, Choctaws, and Seminoles, living in North Carolina, Mississippi, and Florida. The number in Minnesota, and along the frontiers of the Western States to Texas, comprising mainly emigrated tribes, is estimated at 110,000 ; those of the Plains and Rocky Mountains, and not within any of our organized territories, at 63,000 ; those in Texas at 29,000 ; those in New Mexico at 45,000 ; those in California at

100,000; those in Utah at 12,000; and those in the territories of Oregon and Washington at 23,090. We have in what is known as the Indian Territory, west of Arkansas and Missouri, an Indian Mission Conference, consisting of some 30 preachers, 4477 members, with eight manual-labor schools and 489 pupils.

The Secretary was permitted to visit a number of these missions and schools during the year. The schools continue to give satisfactory evidence of the ability of the instructors, and of the capability of those to whom instruction is afforded of being profited by the same.

In many of the missions, and in several of the schools, gracious revivals of religion have been and are now in progress. May the blessed influence of the present benevolent policy of the Church and State towards these tribes continue and increase until they shall all become the partakers and subjects of Christ's kingdom. It is alone by the preaching of the gospel by the faithful missionary, and the establishment and maintenance of civil government among them, that this otherwise doomed race can be reclaimed from their migratory and wandering habits and saved from entire extinction.

Our Domestic Missions, German Missions, Mission to China, and our California interests, are all important fields of labor, and all worthy of the most devoted attention and constant watch-care of the Church. Each in its appropriate place in the body of the Report will be fully noticed, and the statistics of each be given. We have only adverted so fully to the two reviewed first, from the fact that they form our largest interests, and to them more of the labor and means of the Church are appropriated.

We commenced the year with a heavy liability upon the treasury. Earnest appeals were made from time to time by the Board, and praiseworthy efforts made by the ministry to increase the collections for missions the past year, in order to remove the liability named, and meet promptly the drafts of the year. From the *apparent* returns from the several Conferences, as published, we had hoped this result was attained; but in this we are disappointed. Indeed, the amount raised itself would seem now to confirm this opinion; but such is not the fact. The whole amount raised during the year for missions was \$212,802 35; of this more than

\$60,000 has been applied to liquidate the debts of the past year, while some \$40,000 of this amount was contributed to the support of the missionaries, and not paid as money into the hands of the Treasurer. After having met and paid the liability of the treasury, and the payment of the first and second drafts, it is found that a large amount is required for the payment of the third and fourth drafts. In many of the Conferences there was found to be but little increase in the collections over those of the year previous, and in those where there had been an increase in the amount raised, more in proportion has been applied for domestic missions. If possible, this state of things should be avoided. It requires the prompt and full attention and united action of the whole Church. Either the appropriations for the coming year must be lessened, or the Conferences, by united action and a just apportionment and assessment of the amount necessary, must absolutely raise the same. How easily this might be done! What is wanted is the proper appreciation of the true missionary spirit, entireness of consecration, and the united and fervent prayers of the whole Church.

This is emphatically the missionary age. All the elements for the world's conversion are now in existence. The wealth, power, and commerce of the world are all with Christian nations. And yet how limited this power in its proper application by the Church! How hoarded and kept these treasures of God's own bestowal for the great purpose of the world's salvation! It would seem as if to a great extent the Church would be scriptural in *position* if not in *action*, wishing to *stand still* and see the salvation of God. We want a revival in the Church on the subject of missions. We need the practical consecration of talent, property, and life to this great cause. Missionary should be written upon all we have, all we are. The great design of Christ in coming into the world was to save mankind. For this he lived, for this he died; for this was his Church constituted; to this end his ministry called and appointed—the field the world, and the entire conversion of the human family the limit of ministerial labor. To the Church was committed the oracles of Divine truth, and by it to be held in trust for our dying fellow-men. How can we rest while this obligation is upon us unfulfilled! Have I done my duty? should be the con-

tinued question of each follower of Christ. Go, look at the millions of our race in ignorance, in the valley and shadow of death. With upraised eye, uplifted hands, and supplicating voice, they call for help, and bid us come; they ask, they wait, and *yet we stay*. Let individual responsibility be felt on this subject—let each act, each labor, pray, and give, for the world's conversion. To the Church, under God, do professing Christians owe their wealth, their reputation, their influence. By every consideration of gratitude, and every bond of humanity, is it incumbent upon them to give the gospel to those who have it not. Freely we have received, freely should we give. Let us not act from spasmodic attacks of benevolence, but from deep and fixed principle—a sense of our obligation to Heaven and our duty to man. The Church must become more aggressive in her missionary character; giving up her worldliness, she must from her ample resources liberally sustain all the agencies of Christian benevolence. Then shall we have missionary preachers, missionary Churches, and missionary Sabbath-schools, and the brightness of that millennial morning, so beautifully foretold in prophecy, dawn upon the world. Thus marshalled, we shall distinctly behold the near approach of that period in which it is declared the earth shall be filled with the knowledge and covered with the glory of God. To this glorious consummation is pledged the truth and promise of God, and on the side of the gospel are ranged all the powers of the heavenly world.

Let us, as a Church, perform fully our part in the great work to which we have been called. Animated by such hopes, impelled by such motives, and urged on by such prospects, let us hasten to share the zeal, and then the sure and certain joy and reward which become and wait every true and faithful member of the missionary Church of Christ.

Rev. Dr. Wightman, of South Carolina, was introduced by Bishop Early, who presided at the meeting, and made an eloquent and powerful address, which moved the hearts and purses of the audience. A very liberal contribution in cash and subscription was made, amounting to about fifteen hundred dollars.

The meeting adjourned to convene in Petersburg, Va., on the first Monday in May.

[*From the Richmond Christian Advocate.*]

ANNIVERSARY OF THE MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH, SOUTH.

THE anniversary of the Missionary Society of the Methodist Episcopal Church, South, was held in the city of Petersburg, Virginia, during the past week, and the occasion was one of great interest, and the results highly creditable to the liberality of the churches of Petersburg. The Board of the parent Society at Nashville made a happy hit in its selection of men to represent the interests of the Society, and advocate its claims. The occasion was honored by the presence of our venerable Bishop Early, who presided in the Anniversary meetings, and by the presence of the Rev. Drs. E. W. Schon, Secretary of the Society; A. L. P. Green, who occupied a prominent position in our Southern Church organization; J. B. McFerrin, editor of the Nashville Christian Advocate; J. A. Walker, of New Orleans, and the Rev. D. S. Doggett, editor of the Southern Methodist Quarterly Review, all of whom acquitted themselves like men of God, in their advocacy of the great missionary cause under the patronage of Southern Methodism.

On Sunday, the day preceding the commencement of the regular anniversary meeting, the pulpit of the Washington Street Methodist Church was occupied, in the morning, by the Rev. A. L. P. Green, D. D., who delivered a sermon of great power and eloquence; and in the evening, by the Rev. Dr. Walker, who preached a sermon of a highly intellectual, instructive, and impressive character.

The High Street Church enjoyed the privilege of hearing the Rev. Dr. McFerrin in the morning, and the Rev. Dr. Schon in the evening, both of whom are reported, by those who heard them, to have preached sermons of a high order, marked by fervid eloquence, and elevated, practical, burning thought. All these ministers made a fine impression in Petersburg, as earnest, able, and pious ministers of the ever-blessed gospel of the Son of God. The Wesley Chapel was

occupied in the morning by the Rev. Thos. A. Ware, of Randolph Macon College, who is also reported to have preached an impressive and profitable sermon.

The great missionary prayer-meeting was held in the afternoon of Sunday, in the Washington Street Church, conducted by Bishop Early, and although the rain was falling in torrents, was numerously attended, and the people felt it was good to be there.

The first anniversary meeting was held on Monday night, May 4th, in Washington Street Church. The evening was rainy. Fears were entertained that it would prove a failure. The attendance, however, exceeded our expectations. The meeting was opened by singing and prayer, conducted by the Rev. Dr. McFerrin, which was followed by the reading of an abstract, in very fine style, of the Annual Report of the Society, by the accomplished Secretary, the Rev. Dr. Schon. The opening address was delivered by the Rev. Dr. Green, which was a most eloquent and powerful effort. He was followed by the Rev. Dr. Walker, in an address marked by an elevated and vigorous grasp of thought, and a most animated and eloquent delivery. The closing address was by the Rev. Dr. Schon, and was in his manly, easy, fluent, and captivating style. He also conducted the collection, aided by others, which became more and more animated, and continued till half-past eleven o'clock at night, when it was ascertained that the cash and subscriptions amounted to two thousand and twenty dollars!

On Tuesday evening, the meeting was held at High Street Church. The evening was beautiful—attendance large. The opening address was by the Rev. Dr. Doggett, and was an able, polished, impressive, and happy speech. He was followed by the Rev. Dr. McFerrin, in a characteristic address, full of happy turns of thought, stirring appeals, personal incidents, and a spice of humor and wit that invested it with interest, and gave it fine effect. Then followed the Rev. Dr. Schon in one of his most eloquent and happy appeals. Then came the collection, and the people gave, and continued to give, until near twelve o'clock at night. It was found in counting up the cash and the subscriptions, that we had raised twelve hundred and thirty dollars! making in all three thousand two hundred and fifty dollars

as the result of our great Missionary Anniversary in Petersburg! It is due to say that a few liberal gentlemen from other parts of the Conference contributed handsomely on the occasion. The Nottoway Circuit, and Murfreesboro', N. C., were well represented.

It was deemed advisable to decline holding a public meeting at Wesley Chapel, as was at first contemplated. This church is now engaged in a movement to erect a new house of worship. On this account it was thought best to confine the anniversary meetings to the two principal churches in the city.

The above is a hasty account of the proceedings and results of our missionary anniversary. The next anniversary is to be celebrated in Nashville, during the session of the General Conference in May, 1858.

Petersburg, Va., May 8, 1857.

JOHN E. EDWARDS.

[*Extracts from the Twelfth Annual Report of the Parent Society.*]

I.—MISSIONS IN THE DESTITUTE PORTIONS OF THE
REGULAR WORK.

I.—*Western Virginia Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Raleigh.....	183				
Tugg Fork.....	200				
Mason.....	119				
Falls of Guyandotte.....	200	2	1		
Spring Creek.....	242		1		
Whole number.....	944	2	2		

II.—*Kentucky Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Highland.....	300	54	5	5	76
Eagle Creek.....	81				
Vernon.....	76				
Letcher.....	180		1	1	25
Chaplin.....					
London.....					
Mt. Pleasant.....					
Yellow Creek.....					
Williamsburg.....					
Whole number.....	637	54	6	6	101

III.—*Louisville Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Bethel..... Wm. Holman...	40		1	1	100
East Louisville.....	400		3	4	300
West Louisville.....					
Rough Creek.....	96				
Green River Miss....G. Hardison....					
Providence.....	91				
North Christian.....	184	5			
Rochester.....H. C. McQuown	292	19			
Mammoth Cave.....W. E. Edmunds	262	32			
Litchfield.....E. M. Crow....	482	13			
Whole number.....	1847	69	4	5	400

IV.—*Missouri Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Mexico.....Daniel Penny.....	191		2	1	30
Middleton.....L. W. Neily.....	380	31	3		
Yellow Creek..W. Warren.....	198	7	1		
Linneus.....T. Hurst.....	425	10	3	1	75
Kirksville.....D. Mason.....	235	3		2	70
Hartford.....H. A. Davis.....	248	5			
Maryville.....A. Spencer.....	224	1	2	1	30
Maysville.....W. Shaw.....	201			1	50
Trenton.....L. D. Clanton and R. A. Austin.....	405	3	2	2	80
Athens.....W. M. Sutton.....	444	5	1	2	87
Lancaster.....G. H. Newton.....	237				
Alexandria.....S. Naylor.....	289	5	2	2	50
Gallatin.....D. H. Root.....	264			2	60
Linden.....J. Tillery.....	165				
Whole number.....	3906	70	16	14	532

V.—*St. Louis Conference.*

Missions and Missionaries.	W. M.	Chs.	S. Schs.	Sch'rs.
Wesley Chapel.....	56		1	86
Christie Chapel.....	27		1	100
North St. Louis and Bremen.....	24		2	90
Buffalo.....	130		1	25
Forsythe.....	150			
Little Osage.....	95			
Centerville.....	250			
Eminence.....	100			
Salem.....	370			
Whole number.....	1202		5	301

VI.—*Kansas Mission Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Tucumseh	33	1			
Potawatamie.....	60				
Fort Scott	100				
Neosho	12				
Council Grove.....	4				
Santa Fé					
Leavenworth.....	20				
Kickapoo	70				
Doniphan	70				
Big Blue	27				
Mt. Pleasant.....	12				
Atchison	25				
Whole number.....	433	1			

VII.—*Wachita Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Saline.....	168	13			
Perryville.....	126	1			
Dallas.....	130	5			
Richmond	20				
Louisville.....	75				
Red River	57	56			
Richland	4				
Whole number.....	580	75			

VIII.—*Arkansas Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Clinton.....	321	48			
Salem.....	71	3			
Lebanon.....	182	2			
Richwoods.....	235	8			
Grand Prairie.....	148				
Huntsville	200				
Jasper	120				
White River.....	120				
Whole number.....	1397	61			

IX.—*Holston Conference.*

We copy from last year's report.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Flat Top.....	578	25	3	4	100
Wautauga.....					
Gap River.....	553	29			

Holston Conference continued.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Sandy River	242	4			
Russell.....					
Tellico.....	323	6			
Walden's Ridge.....					
Spencer	241		2	2	164
Cumberland	230	10	9	5	300
Jamestown.....	364	10			
Montgomery	236	9	9	8	300
Huntsville.....	120	20			
Cheowa.....					
Watauga	177				
Whole number.....	3064	113	23	19	864

X.—Tennessee Conference.

Missions and Missionaries.	W. M.	C. M.	S. Schs.	Sch'rs.
City Mission	100		5	
Sycamore.....	271			
White Plains.....	153			
Frankfort	207			
Linden	161	7		
Swan	271	15		
Whole number.....	1163	22	5	

XI.—Virginia Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Oregon & Sydney...T. H. Jones	126		2	2	60
Clay Street.....O. Littleton	168		1	1	150
Wesley Chapel and Rockets.....J. K. Powers.....	33				
Stafford	35				
Nelson	James F. Fennell 61		3	2	60
Blue Ridge.....A. J. Coffman....	317		8		
Fairfax	44				
Wesley Chapel in Petersburg.....W. G. Williams...	60			1	100
Factories	G. N. Winfree.... 255		3	1	215
Currituck.....J. P. Brock.....	165				
Whole number.....	1264		17	7	585

XII.—Mississippi Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Decatur	255	13			
Leaf River.....	176	16			

Mississippi Conference continued.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Black Creek.....	183	7			
Livingston.....	181	63			
Sidon	196				
Sunflower.....	42				
Whole number.....	1033	99			

XIII.—Georgia Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Factory.....D. Crenshaw.....	134			3	180
Blairsville.....W. J. Allen.....	775			2	101
Clayton.....A. J. Deavors.....	88				
Elijay.....J. H. Washburn.....	740				
Ducktown.....J. A. Chambers.....	443			2	143
Dade.....L. Q. Allen.....	371				
Fort Valley.....J. E. Tookie.....	228				
Etowah.....W. P. Pledger.....	60				
Columbus.....W. A. Simmons.....				1	63
Factory.....R. R. Green.....	216			2	200
Emmanuel.....F. W. Flanders.....	142				
Whole number.....	3197			10	687

XIV.—Alabama Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Pikeville.....J. M. Gann.....	381				212
Warrior.....R. B. Hall.....	324				55
Town Creek.....C. L. Dobbs.....	232				225
Short Creek.....W. D. Nicholson..	316		2		270
Coosa.....S. E. Swoope.....	118		2		
Marble Valley.....G. J. Mason.....	143				
Maplesville.....J. T. Roper.....	187		1		30
Fish River.....Z. Dowling.....	21				
Whole number.....	1722		5		792

XV.—Louisiana Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Dugdeмона.....	144				
North Rapides.....	106				
Whole number.....	250				

XVI.—*North Carolina Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Raleigh City	111				
Haw River	23	1			
Blue Ridge	234	5			
Alleghany.....	225	21			
Fisher's River	50	2			
Bath	144				
Cape Hatteras.....	244				
Cape Lookout.....	88				
Whole number.....	1119	29			

XVII.—*Florida Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Isabella.....J. B. Johnson	47	7		1	14
Alapaha .....C. P. Murdock.....	111	4		1	15
Oclocknee.....J. W. Jackson.....	57	2	3	1	15
South Madison...Grandison Royster	77	1			
Suwanee	107	2		4	60
Orange .....S. S. Cobb.....	60	55			
Sumpter.....J. M. Mills.....	150	20			
Calhoun.....	108	7			
Hillsboro'	173				
Sumter	150	20			
Whole number	1040	118	3	7	104

XVIII.—*South Carolina Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Graniteville and Aiken...W. W. Mood	175	75			
Jocassee	156	1			
South Mountain	152				
Whole number.....	483	76			

XIX.—*East Texas Conference.*

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Shelbyville.....H. D. Palmer	217				
Athens.....R. Odom.....	245	28			
Kaufman and Mill- } Wm. M'Carty	268	14			
wood					
Garden Valley& Abner Brown	314				
Quitman	177	16			
Gainsville.....W. E. Bates.....	134	3			
Alton	215	6			

East Texas Conference continued.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Knoxville.....J. G. Harden.....	67	21			
Woodville.....I. W. Overall	100	18			
Marion.....W. H. Crawford..	121	3			
Sumpter.....S. C. Box.....	139	19			
Whole number.....	1997	128			

XX.—Texas Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Navidad .....A. M. Box.....	237	19	1	1	
Centreville .....H. M. Glass.....	230	2			
Hamilton.....J. Rice	151				
Neuces.....	77	3			
Brownsville.....	9				
Corpus Christi.....	22	5			
Austin City.....To be supplied..					
Helena.....P. W. Hobbs.....					
Uvalde.....					
Fort Worth					
Whole number.....	726	29	1	1	

XXI.—Memphis Conference.

Missions and Missionaries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
Morgan's Creek	255				
Camden	887	9			
Little Hatchee.....	399	11			
Whole number.....	1541	20			

II.—MISSIONS AMONG THE PEOPLE OF COLOR.

[THE extracts from the "Report" under this head will be found in the chapter on "Our People of Color."]

III.—GERMAN MISSIONS.

THESE missions are prospering, and encouraging prospects are before us of far greater good resulting from them.

We were highly gratified in our visit to the Texas Conference to find so much interest manifested on the part of this Conference in favor of these missions. It will be remembered that our German paper is published in Galveston

in this Conference. We had the pleasure to become acquainted with the talented and faithful editor, Rev. P. Moelling. He is every way capable to act in the important station assigned him. The paper is admirably conducted, and everywhere commended. Brother Gillespie, the editor of the Texas Christian Advocate, has acted a noble and friendly part towards the paper; while Brothers Thrall and De Vilbiss, the elders of the district, (German and English,) have done and are doing all they can still to support the paper and our German work in Texas, and the same may be said of our good brethren, elders, and preachers throughout the whole Conference.

We also became more or less acquainted with all the German preachers: they are men of piety, and promise much usefulness to the Church. With the two elders named above we only renewed a happy and intimate acquaintance of other years. May God bless them and others of our old and well-remembered friends we met at this Conference, with the many worthy brethren whom for the first time we had the pleasure to meet.

We publish below a communication received from the Presiding Elder of the German District in Texas; also one from Brother Barth, of the Nashville Mission. The missions in New Orleans, Mobile, and Louisville are also reported to be in a prosperous condition.

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, South.

REV. E. W. SEHON: Dear Brother:—Permit me to give you a brief account of the work of God on the German Mission District of the Texas Annual Conference.

This district embraces all the German work in the bounds of this Conference except two missions. It contains seven circuits and stations, and, scattered as they are over the whole Conference, it requires about 900 miles travel each quarter to perform the work.

Though the past has been a year of toil and trial, yet, through the blessing of God, it has been one of much religious interest in many parts of the district.

There has been a net increase of one hundred and twenty-six, and, we believe, a great improvement in the spiritual condition of the Church.

The finances of the district, compared with those of the previous year, present a very encouraging state of things. The whole amount collected in the bounds of the district last year was about \$300; this year we report \$1150 as the amount raised for the support of the gospel—\$621 of which was paid in cash to the Treasurer of the Conference Missionary Society; the balance was paid out for the support of preachers in the missions respectively.

The *Christliche Apologete*, our German paper published at Galveston, has been a great auxiliary to the work of God in our wide-spread field of labor; and, under the editorship of our esteemed brother, Rev. P. Moelling, promises still greater future usefulness in spreading the gospel of Christ among the German citizens of this State. The subscription list has increased to one thousand two hundred, and we confidently hope that by another year we shall have two thousand subscribers to this excellent German sheet.

I would not forget to mention in this connection, that Brother Moelling has also, in addition to his labors as editor, had charge of Houston and Bray's Bayou Mission, and has labored efficiently as a pastor and preacher. It is also proper that I should mention the efficient labors of our beloved Brother Young, of the Galveston Mission. You have already had a report from him of the progress and state of his work, of a very encouraging character. Although his work is not in my district, yet I have heard frequently during the year of his success, and have had, at a number of points in my district, his assistance in preaching and laboring in various ways to promote the gospel of Christ.

My district during the year has been supplied as follows :
Cypress Mission, Anthony Warnes, travelling licentiate.

Industry Mission, Frederick Vordenbeimer, travelling licentiate.

Bastrop Mission, Edward Schneider, travelling elder.

New Braunfels and San Antonio Mission, Gustavus Elly, travelling deacon, and John F. Imhof, travelling licentiate.

Fredericksburg Station, John C. Kopp, travelling licentiate.

Llano Mission, Charles A. Grote, travelling elder.

Belleville Mission, Henry Bauer, travelling elder.

These brethren have labored efficiently and faithfully in the ministry, and we believe much good has been done.

In conclusion, permit me to say, that I regard the improvement in our field as permanent, and although our progress is not so rapid as in the American work, yet I consider that the foundation is laid for a great and glorious work of God's grace among the Germans of this country.

Very respectfully yours, JOHN W DE VILBISS.

New Braunfels, Texas, Dec. 1, 1856.

REV. E. W SEHON, D.D. : Dear Brother :—In looking back to my past year's labor, I feel myself humbled to the dust, because we were kept from our growth, on account of many difficulties which occurred, so that I am not able to give you a very encouraging report ; but, sir, owing to circumstances, I have also reason to be thankful that we are what we are.

In the first place, the political excitements last year were almost the means of breaking up our mission, although I kept an entirely neutral position. The enemies of Christ called me a Know-Nothing, an enemy to all the foreigners ; and by this means many were induced to stay away from our church. In the mean time, three Lutheran ministers came here to establish a church of their own, and, of course, to gain ground they had to plant their battering-rams against the doctrine, discipline, and usages of our Church. The prejudices, that were almost done away with, were renewed, and I am sorry to say that fifteen have left us ; some with pure motives, for they thought they could do more good by carrying Luther's name than any other ; but they could not succeed in any thing. Others have left us on account of the persecution they could not bear. We have now but twenty-five members, who are united in love. Their firmness was put on trial, and yet they stand with the determination to live and die for the Lord. We had in the past year several good revivals, and, had it not been for the above-mentioned difficulties, we would have at present a very goodly number in our society. This mission, although it is yet but feeble, has already done much good, not only to the members of our church, but a good many other families who, from time to time, came, and yet come, to the preaching of the gospel. Though our enemies may try to overthrow our

influence, and fill our path with many thorns, we will at last conquer.

Our Sunday-school is in a flourishing condition, with about sixty scholars, who are taught both in English and German. Through it we will undoubtedly gain access to many families. At our commencement, very few of the German children attended, and now they are half of the above-mentioned number.

We have also two very good libraries: one belongs to the school, and the other to the members of the church. The members who are zealously engaged to win souls for Christ carry these books to their neighbors, and the all-seeing God, who has no pleasure in the death of the wicked, will bestow his blessing on our feeble efforts; and, with his sustaining grace, we will conquer at last.

Please, dear Doctor, pray for your missionary.

PH. BARTH.

Nashville, April 17, 1857.

German Missions.

Missions and Missionaries.		M.	Chs.	S. Schs.	Sch'rs.
1.	New Orleans.....	65	1	1	100
2.	“ “	122	1	1	40
3.	“ “	12	1	1	15
4.	“ “	24			
	Mobile	14	1	1	21
	Galveston.....	85			
	Cypress.....	16			
	Industry.....	82	1		
	Bastrop.....	39			
	San Antonio and New Braunfels.....	80		1	18
	Fredericksburg		1	2	
	Llano	62			
	Victoria	45		1	20
	Houston.....	40			
	Louisville.....	32	1	1	30
	Nashville.....	24	1	1	30
Whole number.....		742	8	10	274

IV.—INDIAN MISSIONS.

[*Extracts from the Report of the Indian Miss. Conference Miss. Society.*]

In taking a brief review of all the missions within our bounds, gathering all the information possible as to the con-

dition of the societies—the success of our schools, both Sunday and literary, and that only a handful of us, aided by a few native men—these, too, often called away from their more appropriate work, to discharge the onerous duties of council-men, etc., etc.,—and that notwithstanding all these our deficiencies, the great Head of the Church has vouchsafed his blessing on many portions of the work the past year. Among which we might name Tahlequah, in the Cherokee District, some portions of the Creek work, and also Chickasaw Academy, with other portions of the Choctaw work. Let us, too, not forget, few and feeble as we are, that a very large portion of fifty thousand poor Indians, including their infant offspring and other domestics, call aloud to the Church for help, and hang upon our lips for instruction. Can we, dare we, at all withhold that which is in our power to give? Surely not! We may not think to meet God in answer to our responsibilities as did Cain, with, “*Am I my brother’s keeper?*” Long since have we assumed these responsibilities with reference to those at home and abroad, and have oftentimes repeated after the father of our beloved Methodism, “*The world is my parish!*” To assume this, and then fail to do our part, will render us doubly guilty before God. Better a thousand times that we had never taken the vows of the Church upon us!

The Cherokee District, as represented by Brother J. Harrell, the Presiding Elder, is divided into five circuits and one station. There are about seventy preaching-places in the Nation. Some of these are meeting-houses built for the purpose, others are private dwellings, where our ministers preach, organize classes, and attend to the discipline of the Church. We have, perhaps, a little the rise of 1500 members within the bounds of this work. Several very interesting protracted meetings have been held during the past year, especially near the close, in connection with the last round of quarterly meetings—about 100 were added to the Church on trial. The Cherokees seem fully prepared for and do give the institutions of Christianity a most hearty welcome—never a people better prepared to receive the gospel of the Son of God. The field is already white to the harvest: it is but for us to thrust in the sickle and reap unto life eternal!

Delaware and Seneca District.—Wyatt Coffelt, and Tuce-

walita, misssonaries. There are 19 preaching-places, 12 societies, with a membership of 228 Indians in full connection, and 53 on trial; 9 whites in full fellowship, and 1 on trial; also, 6 colored in full connection, and 1 on trial. 4 have been expelled during the year; 16 have been admitted to full membership; 10 adults and 27 children have been baptized; 7 have died. There are three Sunday-schools, 30 scholars, and three teachers; 2 meeting-houses, one of which is in good repair; also, 1 camp-ground in good condition. Our increase for the year is about 18. Missionary collection, \$30. Every thing favorable within the bounds of this charge.

Tahlequah Station.—Young Ewing, missionary. No report.

Grand Saline Circuit.—John Boston, Thos. Bertholf, missionaries. No report.

Flint Circuit.—Pleasant B. Basham, Dick Hider, missionaries. No report.

Salusaw Circuit.—E. B. Duncan, Isaac Sanders, missionaries. No report.

Hayse's School.—James Essex. A failure, and Brother E. spent the year elsewhere in preaching and teaching.

Creek District.—D. B. Cumming, Presiding Elder. Brother C. states the congregations on the district as having been generally large and attentive during the past year. Much anxiety also seemed to be manifested for the blessings and advantages of Christianity and civilization. He estimates the aggregate number in connection with our Church on the district at about 1042. Proper allowances, however, are to be made for the sometimes rather loose manner in which the returns are made, as well as for the great instability of many of those who unite with the Church. Among Indians, the same person is found ready to join as often as opportunity presents itself. If he joins once and spoils it—to give his own idea—he thinks the only way to right up again is to join again. Some, after having repeated this a number of times, are still not much the better for it. Too many, we fear, are permitted thus to trifle with themselves and the Church.

Creek Agency Circuit.—Calvin M. Slover, missionary. In this charge there are 12 appointments. The entire mem-

bership, including probationers, is 354. Some 35 adults and 25 children have been baptized.

Big Bend Circuit.—William McIntosh, Elijah Butler, missionaries. Both native Cherokees. This work lies high up on the Arkansas river, near the south-west corner of Kansas Territory. No report.

Little River Circuit.—No report.

North Fork Circuit.—Jackson Burgess, James McHenry, missionaries. Both native Creeks. A large and important field for usefulness. No report.

Asbury Manual-Labor School.—Thomas B. Ruble, superintendent. There are in society: Indians—3 in full fellowship and 12 on trial; whites—7 in full connection and 5 on trial; colored—1 in full membership and 2 on trial. During the year 2 have removed, 1 has been discontinued, and 6 adults and 3 children have been baptized. The institution provides for the boarding, clothing, tuition, etc., of 80 children—40 boys and 40 girls—ranging mostly as to ages from eight to sixteen years old. The Sunday-school includes about 85 scholars, 6 teachers, with about 500 volumes in library. Missionary collection, \$30. This institution has already been in operation several years, in which time, perhaps, not far from 250 children have been admitted into it: some remaining only a short time, others much longer. So far as our data serves us, no session has closed—to say nothing of the advancement of many of the children in other branches of study—but that more than one half the entire number in school could read pretty well in the Scriptures. We think—leaving out of sight the boarding, clothing, and other necessary attentions given to the children, for they require no little in this way—that this is doing a great deal, besides not to mention the actual outlay on the part of the Church; but our Indians, with their means and abilities to judge in the matter, often think and speak very differently. It is hard for many of them to see that our motives are other than of an entirely selfish character. But even in this we may pity rather than blame.

Fort Coffee District.—Thomas W. Mitchell, Presiding Elder. This district was set off from the Choctaw, at the last session of the Conference, in view of the territory it embraces being so detached from that now included in the

Choctaw District. It embraces, besides the Moshulatubbee and Sanbois Circuits, the Fort Coffee and New Hope schools, both of which were placed under the superintendence of the Presiding Elder of the District. Brother M. reports the schools as follows :

Fort Coffee Academy.—Fifty scholars have been favored with good health the past year ; teachers good and efficient. Buildings and farm in good repair, well furnished with farming tools, stock, and work animals. One Sabbath-school, 50 scholars, 3 teachers, 150 volumes in library.

New Hope Seminary.—50 scholars, of which 30 belong to the Church. Competent teachers. Buildings in good repair. Prospects good. 1 Sunday-school, 50 scholars, and 50 volumes in library.

Moshulatubbee Circuit.—D. W Lewis was appointed to this charge, but has been absent a great part of the year on business of the Nation. There are 4 local preachers, and \$37 18 missionary money reported.

Sanbois Circuit.—Boling Perry, missionary. Reports 66 Indians in full connection—on trial, 25 ; 4 adults and 16 children baptized ; discontinued, 12 ; 4 have died ; also, 2 colored in full connection, and one on trial. Missionary collection \$16.

Choctaw District.—W. L. McAlister, Presiding Elder. Brother McAlister has favored us with the following brief statement of the work on the district :—In summing up the matters on the Choctaw District for the past year, I find quite a loss of members. Our returns heretofore were very loose, the preachers failing to make out careful statistics. The Conference was necessarily governed by the previous year's returns, and they being out of all character, the same result followed. Whether now correct or not, the preachers in charge seem to have labored to make them so ; and there can be no doubt that they approximate pretty nearly the desired end.

During some portions of the year, on all the circuits, and in some of the schools, (Chickasaw Academy particularly,) there have been gracious outpourings of the Holy Spirit, and something near 200 souls have been added to the Lord. Some, too, have died in the full triumphs of Christian faith. Among the honorable dead, Jackson Frazier, chief of the

Chickasaw District, is numbered—a faithful member of the Church. But he is gone: we will not deplore him. His works praise him.

Our schools in their literary grade will compare with any in the land. I am delighted with them. At these there are also flourishing Sunday-schools. On the Kiamichi Circuit there are three Sunday-schools, all doing pretty well. We ought to have Sunday-school books furnished us for common neighborhood schools, and we need double the number of efficient white laborers in our Choctaw and Chickasaw work; and without it we droop, we die, broken-hearted. Were we of the celestial empire, or as far off in some other region, which would give the Church a great name, do you think we should have any more aid?

Choctaw Academy.—This was left at the last session of the Conference to be supplied. No report.

Perryville Circuit.—J. B. Forester was employed to serve this work the past year. His report only shows one Sunday-school and 39 scholars.

Colbert Institute.—E. Couch, superintendent. The number of scholars taught in this school the past year was 30. The improvement of the pupils was altogether creditable to themselves, and to those who had the charge of them. One Sunday-school, 30 scholars, and 3 teachers.

Chickasaw Circuit.—B. T. Crouch, in charge. No report. Suppose, however, that Brother Robinson will furnish all desirable information respecting that particular work.

Chickasaw Academy.—John C. Robinson, superintendent. See his report.

Bloomfield Academy.—J. H. Carr, superintendent. Brother C. says, Our school is in its fifth session. Hitherto we have had a reduced number of scholars, (by the direction of the Chickasaw Council,) in order that funds might accumulate with which to complete the buildings, outfit, etc. We are now open for the full number anticipated, which is forty-five. Numbers in society; Indians, nine; whites, six; one local preacher; Sunday-school, forty-five scholars and two teachers; one hundred and six volumes in library. Missionary collection, \$57 75.

Doaksville Circuit.—The preachers appointed to serve this work at the last session of the Conference, were William

Wilson, Simon P. Willis, and John Page. The preacher in charge reports: We have on this work, in connection with the Mountain Fork Circuit, nine meeting-houses, sixteen preaching-places, two parsonages, and one neighborhood school of fifteen scholars. Total membership, three hundred and three. The work is in a prosperous condition.

Kiamiche Circuit.—B. A. Stanford and Isaac Chuckmubbee have been the laborers here the past year. The following will show the state of the work. Members in society, three hundred and ninety-five; seven local preachers; eight meeting-houses; three Sunday-schools; sixty scholars; and \$26 40 missionary money. The past year has been one of much religious interest on this work. Many additions have been made to the Church. Peace and harmony prevail.

In closing this report, we would mention the death of a little Choctaw girl. Her name was Delilah. She died at the New Hope Seminary, November 15th, 1855. There was something connected with her death peculiarly striking. The night before she died, the Superintendent and assistant-teacher, with several of the larger girls, were sitting up with her. She told them she was going to die. Several times during the night she remarked, her senses were not gone yet. A short time before she died, she told them to put out the candle, she wanted to pray. They did so. She then prayed very earnestly for some time. The girls wept freely. She then asked the girls if they prayed. Told them they ought to try to meet her in heaven. Now, said she, tell my uncle, when he comes to-morrow, that I am dead and gone to heaven. Then folded her arms, and died in perfect peace. She was a full-blood Choctaw, knew nothing of religion nor any thing of the English language before her connection with the school.

The following is the experience of a Catawba man as related by himself: "The first time I thought any thing about religion, I was at the dance, and something seemed to say, you are doing wrong—which make me feel very bad; so I went home. Next day I went to plough in my field, and it seemed like something keep saying, you been doing wrong. But I did not know what to do: our people did not know any thing about religion. We had nothing printed in our language; so I don't know what to do. Well, I

thought I would pray. So I tried to pray; but that make me feel worse. It seem like when I pray some one always see me. Sometimes I would feel big as an ox. So I concluded I would go to meeting; but then I could not understand. So I concluded I would join the Church; and it seem like this helped me some, though I feel mighty bad in my heart. So I thought I would go to camp-meeting. I did so. One evening the preacher told us all to go to the woods and pray. So I went; and when I got there, I kneeled down to pray; but I felt so bad I fell down, I feel so bad: seem like I would die—like my heart would break. I tried to pray; but then I did not know what to say. All at once me feel good: jump up, and was not ashamed if everybody hear me pray. I love everybody—I want to tell everybody how good religion is. Now, brothers, that has been a long time ago. I thought I would get to heaven before now, but I am here yet; but I think I will get there before long.”

As all may not be aware of the number of dialects spoken within the bounds of the Indian Mission Conference, it may not be amiss to name a few of them, as follows: Cherokee, Creek and Seminole, Uchee, Hitchate, Alabama, (a remnant,) Natchez, (a remnant,) Choctaw and Chickasaw, English, spoken more or less by all, Negro-English—mostly by the Creek negroes. These latter, in many respects, have a vocabulary quite peculiar to themselves. A specimen may be given in the experience of a Creek negro as heard by the writer a few winters ago. Brother Cully—as we shall call him—rose in love-feast, and stated substantially as follows:

“I hab been wicked man; but I went one day out into the woods, stopped, looked about, saw at a little distance from me the old *Nessassary*, setten on a big log with de fiddle in his hand, sawing away. I got down and prayed; when I got up he was gone. I went on a little ways; it looked like a great many little people all round me. I got down and prayed again; when I got up I could see nobody, all gone: so ever since I have been trying to serve God.”

He applied at the same meeting for a license to exhort; but the writer suggested to the preacher in charge, better wait a little. Many no doubt have been admitted to baptism in this nation on no better experiences than the above, and

reported as soundly converted. Still, those who do it, roundly assert they never baptize unconverted persons.

THOS. B. RUBLE,

Sec'y Ind. Miss. Con. Miss. Society.

BISHOP PAINE IN THE WEST.—We find in the Memphis Advocate a letter from Bishop Paine giving an account of his visit to the Indian Mission Conference. We take up his narrative on Saturday night, at which time the Conference had been three days in session, and he yet fifteen miles from the place where it met.

“During that night the rain again fell in torrents, and for a while I despaired of seeing the missionaries at all; but towards daybreak the rain abated, and long before sunrise we were urging our horses forward upon the prairies. Suffice it to say, that we arrived while the eight o'clock religious exercises were going on. I preached at half-past ten, and presided at the Anniversary of the Missionary Society, and in the afternoon ordained the brethren to deacon's orders. But, alas! after seventeen days' struggle to get to the Conference, (long enough to carry me to England,) I found the Conference which began on Thursday had closed on Saturday night! Quick work, that. Yes, closed Saturday night; and I, who had travelled over seven hundred miles by land and about four hundred miles by water, to meet the Conference, had failed to reach them by a few hours. Of course I felt disappointed, and I imagine some of them were a little mortified at their hot haste to close the session. But I felt acquitted. I had given myself what any one would say was ample time, and had the most fatiguing trip of my life. Nor could I foresee or avoid the accidents of travel and the delays incident to Arkansas and Texas stages. I was glad I had come, and spent the next day in fixing up my minutes and making out drafts.

“About the close of Monday, Dr. Schon arrived, having been misled as to the time of the session, by the blunders of some of our Advocates. The Doctor had made the trip from Cincinnati to the Academy in twelve days. Weary and nearly exhausted, like myself, he found the Conference closed, and had not even the pleasure which I enjoyed, of seeing the missionaries together. We sympathized with

each other, and resolved to make our visit as useful as possible to our red brethren.

"The Chickasaw Nation, having adopted a constitution, and elected senators and representatives to form laws for them, I was gratified to receive a well-written and very polite note, signed by the Clerk of the House, informing me that the Legislature invited me to preach to them on Tuesday at ten o'clock A. M. Of course I accepted the invitation, and preached to them in their Legislative Hall. Dr. Sehon followed, with a few very pertinent remarks. The occasion was to me a very solemn and affecting one. I was pleased with their Governor, Harris; and the persons composing the Legislature, to whom I was personally introduced, appeared to be sensible and worthy gentlemen. Some of them are Methodists, and they all take a lively interest in our efforts to educate and evangelize their people. With a population less than five thousand, this nation appropriates \$28,000 annually to the education of their children; \$14,000 of which goes to the three excellent schools under our supervision. What State among us contributes to education in the same ratio?

"I am gratified to be able to say that this nation is improving much more rapidly than I supposed. They have a good many quite intelligent men among them, and are, as they ever have been, the fast friends of the whites. May a wide-sweeping revival of religion soon spread over all our fields of Indian labor!

"The Chickasaw Academy, under the superintendence of Brother J. C. Robinson, is a model institution. He is admirably adapted to his position, and is universally respected and extolled. The buildings planned by him are admirably adapted, commodious and handsome. The whole house, the bedding, the table, the cooking, and every thing else about the premises, are attended to properly. The Indian boys are kept clean and well clothed. They seem to love their teachers, and to be happy and obedient. We visited the school-room, and heard recitations in reading, spelling, defining, etc., and saw them work out questions considered the most difficult in arithmetic. It is in contemplation to afford such natives as may desire it the opportunity of a classical education at this institution, and thus gradually raise up an

Indian college. The Legislature will very likely make the necessary arrangements for this purpose at their present session, as it is a favorite object with them."

I.—*Kansas District.*

Missions and Missionaries.	Ind.	W.	Col.	Chs.	S. S.	Child'n.	P.
Fort L. M. L. School...T. Johnson..	3	15	3	1	1	100	100
Shawnee	53			1	1	150	
Kansas	2	4		1	1	35	36
Delaware.....	64			1	1	15	
Wyandotte.....	70			1	1	25	
Kickapoo.....	48			1	1	80	
Whole number.....	240	19	3	6	6	405	136

II.—*Cherokee District.*

Missions and Missionaries.	Ind.	W.	Col.	Chs.	S. S.	Child'n.	P.
Delaware and Seneca	340	2	11	4	3	60	
Spring Creek.....	222	8		1	1	30	
Tahlequah and Grand Saline, and Tahlequah Circuit.....	225		65	2	5	125	
Cana	340	10	22				
Salasaw	232	10	19		4	70	
Whole number.....	1359	30	117	7	13	285	

III.—*Creek District.*

Missions and Missionaries.	Ind.	W.	Col.	Chs.	S. S.	Child'n.	P.
Canadian	100	3	3		2	21	
Creek Agency	268	17	20		1	20	
Big Bend.....	44	3					
N. Fork	257	1	22				
Little River.....	90	6	9				
A. M. L. School...T. B. Ruble	7	5			1	80	80
Whole number.....	766	35	54		4	121	80

IV.—*Choctaw District.*

Missions and Missionaries.	Ind.	W.	Col.	Chs.	S. S.	Child'n.	P.
Moshulatubbee	207	4	6		2	60	
Fort Coffee.....		4			1	50	50
New Hope	35	6			2	80	
Doaksville	400	8	78		5	95	
Kiamiche	410	2	22	4			
Chickasaw	25	25	40		1	100	
Chickasaw Academy, J. C. Robinson	11	7			1	100	120
Bloomfield Academy, J. H. Carr.....	44	4	50		1	35	35
Perryville	74	6					
Colbert Institute.....E. Couch.....		2	4		1	30	30
Whole number.....	1206	68	200	4	14	550	235

To the foregoing we add Echota, in the Holston Conference, having one hundred and fifty-eight members, with one church, one Sabbath-school, and one hundred scholars.

V.—CHINA MISSION.

[THE facts of most interest in our China Mission can, probably, be gathered from the subjoined article, copied from the Southern Christian Advocate:]

The corner-stone of a chapel was laid in Shanghai, Dec. 17, 1856. In the vault were deposited one copy of the New Orleans Advocate, September 6th, 1856; one of the Southern Christian Advocate, August 14th, 1856; one of the Richmond Advocate, September 18th, 1856; one of the Nashville Advocate, July 31st, 1856; one of the Chinese Herald, December 13th, 1856; one copy of a small Catechism in Vungle, or the court dialect, which I have just published on the Bible and Testament; one copy of a small Catechism revised and published by Brother Cunnyngnam, in the Tussa, or local dialect of Shanghai; one copy of a small Chinese Almanac.

There was also enclosed a statement of the history and present prospect of the mission. At this time Brother Cunnyngnam and wife, and Brother Lambuth and wife, and Brother Jenkins, are all that remain on the mission. Brother Lambuth writes thus in the document alluded to:

“At this time Brother C. and wife, Brother Jenkins, and myself and wife, are all that remain.

“We are in good health. I have one little boy, Walter Russel Thornton, over two years of age. I am twenty-six years of age, and Mrs. Lambuth twenty-three to-day. We were married in 1853, previous to our departure to China.

“At this time we have three places of preaching; a small chapel in Brother C.’s yard, and two places in the city, both being Chinese buildings; one on a street called Tan-K’a-loung; the other lately rented by Brother C., on a street called Ta’-bing-K’a. The one on Tan-K’a-loung we return to the owner in one more month.

“We have at this time four native members. Liew, who was baptized some seven years since, with his wife, and is now a valuable preacher in the mission; Mrs. Qua, or a

woman in Sister C.'s employ, was baptized last year; and a young man named Young-Kiungsaw, who was baptized in July of this year, 1856. Liew is from Nankin; his wife from Tang-Tan-foo. Mrs. Qua is a native of this place. Young-Kiungsaw is from above Su-chow, near the great lake of China.

"Sister Cunnynggham has a school in her yard. Mrs. Lam-buth has also a school-room in our yard, and at this time, December 26, has eight little girls living with us. Brother C. has a school at Ta'bing-K'a of boys. I have just discontinued my school at Tan-K'a-loung until the beginning of the new year."

RECAPITULATION

I.—MISSIONS IN THE DESTITUTE PORTIONS OF THE REGULAR WORK.

Conferences.	Miss.	Miss'ries.	W. M.	C. M.	Chs.	S. Schs.	Sch'rs.
1. Western Virginia...	6	6	944	2	2		
2. Kentucky	9	5	637	54	6	6	101
3. Louisville	10	7	1447	69	6	7	400
4. Missouri	14	15	3906	70	10	14	532
5. St. Louis	10	10	1658	6		6	201
6. Kansas.....	12	12	433	1			
7. Wachita.....	7	6	580	75			
8. Arkansas.....	8	8	1397	61			
9. Holston.....	14	9	3864	113	23	19	864
10. Tennessee.....	6	6	963	41		5	65
11. Virginia	13	8	1304		17	7	585
12. Mississippi.....	6	4	1033	99			
13. Georgia.....	11	11	3197	106		17	687
14. Alabama.....	8	8	1722	82	5	27	792
15. Louisiana	2	2	250	60			
16. North Carolina.....	8	5	1119	129		13	
17. Memphis	3	3	1541	20			
18. Florida	10	10	1040	219	3	7	104
19. South Carolina.....	3	3	483	176	3		
20. Texas	10	10	726	42	1	2	
21. East Texas.....	11	12	1997	128	3	5	138
Total.....	181	160	30,241	1553	79	135	4469

II.—MISSIONS AMONG THE PEOPLE OF COLOR.

[See Chapter on "Our People of Color."]

III.—GERMAN MISSIONS.

17 Missions, 16 Missionaries, 742 Members, 8 Churches,
12 Sabbath-schools, and 274 Scholars.

IV.—INDIAN MISSIONS.

	Miss's.	Mis'ies.	Mem'rs.	Chs.	S. Schs.	Sch'rs.	S.	Pupils.
Indian Miss. Conf.....	30	26	4379	38	27	1247	8	489
Echota.....	1	1	158	1	1	20		
Total.....	31	27	4537	39	28	1267	8	489

Whole number of Communicants,	Indians.....	3869
	Whites	169
	Colored	489

Total4477

V.—CHINA MISSION.

1 Mission; 3 Missionaries and their families.

FROM the above recapitulation, it will be found that we have at present under our pastoral care,

I. In the destitute portions of our regular work, 181 missions; 160 missionaries; 30,241 white and 1553 colored members; with 79 churches, 135 Sabbath-schools, and 4469 scholars.

II. Among the people of color, 172 missions; 145 missionaries; 50,535 colored members; with 69 churches, and 17,480 children under religious instruction.

III. Among the Germans, 17 missions; 16 missionaries; 742 members; 8 churches, 12 Sunday-schools, 274 scholars.

IV Among the Indian Tribes, 31 missions; 27 missionaries; 4537 members; 39 churches, 28 Sabbath-schools, 1267 scholars, 8 manual-labor schools, and 489 pupils.

GENERAL AGGREGATE.

Missions.....	401
Missionaries.....	348
Churches	195
Church-members	87,608
Sunday-schools.....	175
Children under religious instruction	23,490
Manual-labor Schools, (Indian.)	8
Indian Pupils	489

AMOUNTS PAID INTO THE GENERAL TREASURY BY THE
ANNUAL CONFERENCES.

Kentucky.....	\$ 3,063 65
Louisville	4,008 85
Missouri	3,286 66
St. Louis.....	4,518 62
Tennessee.....	9,207 38
Holston.....	4,125 37
Memphis.....	7,700 00
Mississippi.....	11,550 00
Louisiana	9,166 47
Virginia.....	17,234 32
Western Virginia	960 00
North Carolina.....	10,501 33
Georgia	21,615 44
South Carolina.....	27,413 17
Alabama	31,400 00
Florida	5,844 60
Texas.....	6,459 00
East Texas	3,137 35
Arkansas	3,125 05
Wachita.....	4,360 00
Pacific	1,002 54
Indian Mission.....	853 34
U. S. Government*	20,381 25
American Bible Society.....	2,000 00
	<hr/>
	\$212,802 25

*This amount is received under contract with the Government for the education of Indian youth in the different Indian Tribes within our country. Of the above sum, besides that which is received from the United States Government, \$2000, it will be seen, was received from the American Bible Society. We would further add, that more than \$43,000 of the sum named above was contributed on the missions in different articles other than money for the support of the missionaries.

CHAPTER V.

COLLEGES AND SCHOOLS.

[*From the S. C. Advocate, Jan. 29.*]

MADISON FEMALE COLLEGE, GA.

MR. EDITOR:—"Honor to whom honor is due," is a motto quoted by yourself in the Advocate of 22d inst., I believe from the "Great Official." If this motto is appropriate when applied to those who excel in the benevolent enterprises of the Church, it is no less proper to apply it to the usefulness of our literary institutions, which are but the agencies through which the Church diffuses a sanctified literature among the people. On a recent visit to the Madison Female College, I learned from its President the following particulars, which I will take the liberty to bring before the public, that "honor" may be given "to whom honor is due;" although the modesty of this "official" would conceal them from the public eye.

This institution was organized as a regular College, January, 1850, under a charter granted by the Legislature of 1849, and, I believe, was the second chartered Female College in Georgia. Since that time it has been in successful operation. It has numbered annually from *one hundred and twenty to one hundred and seventy* students, according to the annual catalogue. Of the numbers matriculated from the beginning up to this time, *one-seventh* of the whole number annually have been charity scholars. During the past year (1856) there have been *five* preachers' daughters and *nine* others who have paid nothing at all, or only in part. The traveling preachers' daughters of the Georgia Conference are educated free of tuition. Besides making no charge for tuition, each of the Professors has boarded one pupil gratis every year. The President has often had two, and at the present time has four at a reduced price. In this way they contribute annually about \$500 tuition, and an average of

about \$130 each for board. At this rate their annual donations to the Church in the way of education would be nearly \$1000. Now these statistical facts may be relied upon as truthful, and not merely statements for effect.

Let it be remembered, also, that this College has no endowment; it has never had or asked for an Agent, either to raise money, to speak in its praise, or to solicit patronage. While other Colleges have had their Agents abroad, both to enlarge their facilities of usefulness, and to increase their patronage, she has labored on in her quiet way of usefulness, content to let her annual exhibitions speak her merits. When money has been needed to enlarge her borders, the magnanimous citizens of Madison have responded to the call, and granted the supply. Now taking all these things together, I will venture the opinion, that no institution in the State is doing more for the Church to advance the cause of education, according to her opportunities, than Madison Female College.

LAGRANGE FEMALE COLLEGE, GEORGIA.

ITS TRANSFER TO THE GEORGIA CONFERENCE.

[*Extract from an article in the Southern Christian Advocate of March 5, by B. H. Hill, Esq.*]

THE commissioners appointed by the Georgia Conference to examine the titles to this property, and execute the contract entered into by the Conference with Messrs. J. T. and H. B. T. Montgomery, met in La Grange on the 28th day of January, and at once entered on the discharge of their duties.

B. H. Overby and B. H. Hill, two of the three attorneys selected by the Conference, were present, and reported to the commissioners, after examination, that the Messrs. Montgomery could make an undoubted and unencumbered title to the property. But one serious difficulty presented itself. It appeared that some of the larger subscriptions of the citizens of LaGrange were conditional—the subscribers being entitled to the amount subscribed and paid in the tuition of their daughters. This the commissioners unanimously regarded as an *encumbrance*, and one that could not be allowed. The citizens being so informed, promptly and generously

removed the conditions, and thus the way being entirely open, the contract was duly executed, and this prosperous College, with all its furniture, apparatus and appurtenances, regularly passed to the Trustees of the Georgia Annual Conference of the M. E. Church, South. May the future develop this event as one full of blessings to the country and to the Church. To that future, with hope and prayer and honest effort, let us refer all arguments.

On the next day, the 29th, the Board of Trustees met. Upon the call, W. J. Parks, J. W. Glenn, W. G. Conner, W. J. Sasnett, C. W. Key, B. H. Overby, R. A. T. Ridley, A. E. Cox, J. M. Beall, and B. H. Hill, answered to their names. Our much-beloved Presiding Elder for the LaGrange District, Rev. Samuel Anthony, was present, giving us the pleasure of his society and the wisdoms of his counsels. After proper preliminaries, the Board was permanently organized, by electing Rev. W. J. Parks, President, and James M. Beall, Secretary and Treasurer.

The commissioners made their report, and delivered the title-deeds and the possession of the College.

The Board deemed it proper to take immediate possession of the College and elect a permanent President, and a Faculty for the present term, which ends on the 8th day of July next. Rev. William G. Conner was unanimously elected President; and the present Faculty, consisting of Rev. James R. Mason, Professors J. J. Judge, Mrs. H. P. Judge, Miss Louisa Ellis, Miss Ann Eliza Cooper, and D. W. Chase, with his assistants in the music department, were unanimously chosen to continue in the various positions heretofore occupied by them until the 8th of July. All the arrangements relating to tuition, board, salaries, etc., made by the Messrs. Montgomery, were continued for the present term; and W. G. Conner, B. H. Hill, A. E. Cox, J. M. Beall, R. J. Morgan, and R. A. Ridley, were appointed a committee to carry out this arrangement with the Messrs. Montgomery, the parents of pupils, the Faculty, etc., etc.

W. G. Conner, W. J. Sasnett, B. H. Overby, A. E. Cox, and B. H. Hill, were appointed a committee on the "Course of Study" in the College; and W. J. Sasnett, R. A. T. Ridley, and B. H. Hill were appointed to draft a code of by-laws, etc. All of which committees are to report to the

annual meeting of the Board on Monday after the second Sabbath of July next, being commencement week.

[*From the N. C. Advocate.*]

COMMENCEMENT AT GREENSBORO' FEMALE COLLEGE.

WE last week attended the annual literary festival of this favorite institution.

The weather was unfavorable; but there was a large number of persons in attendance from various parts of the State, as well as several from the adjoining States. The exercises were held in the new chapel, which occupies the whole of the second and third stories of the new west wing of the College. This addition to the College building is not yet completed; but the chapel was so far completed as to accommodate the audience for the occasion. When plastered and painted, it will be one of the neatest and most commodious chapels in the Southern country. For the present, however, its occupancy placed the pupils under a disadvantage before the audience, because they had not been accustomed to exercise their voices in so large a room, and because the unplastered walls were covered with tapestry and paintings, which, though delightful to the eye, contributed to render the soft voices of the pupils, so excellent a thing in woman, scarcely audible to a large portion of the audience. Nevertheless, we are assured that the impression made was highly favorable to the future prosperity of the College.

On Tuesday night we preached the annual sermon; and on Wednesday afternoon, at 3 o'clock, the Literary Address was delivered by J. Parker Jordan, Esq., of Perquimans. For about one hour he held the attention of a large, appreciative audience, while he set forth, in his own peculiar style, the sphere and duties of woman in a manner which has elicited the applause of the press in Greensboro'. As this address is to be published, we must economize the space which an attempt to analyze it would require; and proceed to notice

THE EXAMINATION.—During Tuesday and Wednesday the classes were subjected to an impartial and searching public examination.

The result was satisfactory to the friends of the institution, and creditable to the pupils and instructors. All the classes, and nearly all the pupils, sustained themselves well. Several in every class gave evidence of an uncommon degree of proficiency, while all manifested that their teachers had done their duty. The examination of the graduating class in Trigonometry and Mensuration was of such a character as to extort the unqualified approbation of all who could appreciate it. These exercises were enlivened by occasional music, vocal and instrumental, which prepared us to expect something unusually excellent in that way when the Concert should come off; nor were we disappointed.

THE CONCERT.—On Wednesday night the large chapel was filled to its capacity. The pupils represented a school to which a holiday has been given. They conclude to spend the day in a stroll through the country. Amid song and flowers, they elect and crown Josephine, Queen of the May. Scarce a note, or look, or fancy, pertinent to such a May scene, but was so spoken in music and presented in the scene, as to transport the audience into the very life and spirit of innocent joy befitting the occasion.

COMMENCEMENT.—The Commencement exercises were opened on Thursday, before a large and delighted audience, by reading the Scriptures, and an appropriate prayer by Rev. Dr. Deems. We append the names of the graduates, with the titles of the compositions or essays read on the occasion:

Miss Mary Wade Speed, Granville—"Scatter ye Seed."

Miss Julia C. Lindsay, Davidson—"American Genius and Talent."

Miss Amelia A. Robbins, Randolph—"Gather Life's Roses, and tread lightly on its Thorns."

Miss L. J. Troy, Cumberland—"The Nineteenth Century."

Miss Celestia A. Gunn, Yanceyville—"The Heart gives Life its Beauty."

Miss Eudora A. Williamson, Caswell—"Live with a playful Heart."

Miss Eliza D. Midyett, Hyde—"Heart within and God o'erhead."

Miss Mary E. Robbins, Randolph—"Let the world heave

on in its ocean noise, But give me home, and give me friends."

Miss Ariadna V Gordon, Hertford—"Heard Melodies are sweet, but those unheard are sweeter."

Miss Pattie Josephine Cole, Greensboro'—"The Problem of Human Existence."

Miss Susan Duty, Oxford—"What the World says."

Miss Mary Wade Speed and Miss Susan Duty, both of Granville, were reported as equally entitled to the first honors of the class; and by lot the salutatory address fell to the former, and the valedictory to the latter, in which both acquitted themselves well. Indeed, all the compositions were well written, manifesting a high degree of literary and moral cultivation.

The address of President Jones, to the graduating class, is affirmed, by all who heard it, to have been surpassingly eloquent and beautiful. The common voice demands its publication; and we have some hope of being able to lay a copy of it before our readers. Delightful music and fair faces lent their charms to this literary festival, which has left its sunny memories to linger long upon the hearts of the audience.

THE PAINTING AND EMBROIDERY.—The chapel was adorned with sixty-eight oil paintings, all of which were creditable to the pupils, and to the excellent professor in that department; and several of which approached the highest style of that beautiful art. Specimens of embroidery and ornamental needle-work gave evidence that these beautiful accomplishments of female education are by no means neglected. In a word, music and painting, and such other graceful accomplishments as befit the homes which the pupils are hereafter to adorn, are taught with great accuracy and success.

THE BOARDING DEPARTMENT.—The experience of a session proves that the trustees have been fortunate in securing the services of Rev. Joshua Bethel and his lady to take charge of the boarding department.

Order, economy, and kindness combine to make their services alike acceptable to those who look to the comfort of the pupils, and to those who consult the pecuniary interest of the college.

THE PAST SCHOLASTIC YEAR.—The catalogue exhibits

the following summary of numbers: seniors, 12; juniors, 28; sophomores, 36; first class, 43; preparatory class, 23. Total, 143; which we believe is a larger number than was ever before entered in one year.

THE \$20,000 PROPOSITION.—The plan of raising \$20,000 to secure the education of the preachers' daughters, is rapidly approaching a successful issue. The sum of \$17,000 has been received in good bonds. Only \$3000 more, with a sum sufficient to defray the expenses of collection, will accomplish the object. The agent, Rev. W. Closs, is in the field; and we trust his appeals will meet a prompt and liberal response. Let this work be done without longer delay.

[*From the North Carolina Advocate.*]

COMMENCEMENT AT GOLDSBORO' FEMALE COLLEGE.

THE commencement of this young but deservedly popular institution of learning, came off this week with decided success. It was an interesting, nay, the language, perhaps, would not be too strong to say, a brilliant occasion. The young ladies in all the classes acquitted themselves well; showing a close application to the text-books and thorough instruction. The class in English grammar were perfectly familiar with all the rules; and could give ready answers to all the questions propounded to them, concerning the government and philosophy of our language: an acquisition worthy of special notice, and of all praise. The classes in mathematics, as far as the junior class had gone in geometry, (there was no senior class,) passed a very good examination. And the classes in Latin, and Greek, and French, read fluently, and translated readily. To say that I was pleased with the proficiency, especially of the class in the Greek Testament, is a word almost too lame to express my feelings. The compositions, four in English, two in French, and one in Latin, were equal to many that I have heard at our oldest institutions. Some of them, for chasteness of thought and beauty of diction, for purity and elevation of religious sentiment and patriotic pathos, would have done honor to the head and heart of any lady. The paintings exhibited were very good.

The concert on Thursday evening fell below the expectations of some, owing to the fact that the evening was very warm, and the chapel densely crowded, packed, and every window filled with eager, sweating faces, shutting out every breath of air. The music, however sweet, the songs, though they tried to float out cheerily on the hot air, could interest but little, only as they bore the mind away to some cool mountain brook, some shady dell, where limpid waters merrily danced by, and cool zephyrs fanned the brow. O for air, pure air. Nevertheless there was cheering, and showers of bouquets. The President, Rev S. M. Frost, has shown, in the brief period of the past session, that he is every way qualified and fitted for the station he fills. He has fully met the expectations of his friends, and of the trustees and friends of the college. Implicit confidence may be reposed in him by parents and guardians. Daughters and wards will receive every kind attention at his hands, and thorough instruction. The corps of professors is ample, and well qualified.

Prof. Nelson retires from the school on account of the delicate health of Mrs. Nelson, with the confidence and good wishes of the faculty and trustees. His place has been supplied by Mr. F. Alderman, a graduate of our State University. Mr. A. comes to the college with ample recommendations.

The annual sermon was delivered by Rev. T. G. Lowe, on Wednesday evening. It was worthy of the occasion, and of the gifted divine.

The address of Rev. C. F. Deems, D. D., on Thursday afternoon, was a literary treat indeed. It abounded in rich, glowing thought, and sparkled with wit: now moving the large and intelligent audience to tears, and now convulsing them with laughter. It was delivered in the Doctor's best style of oratory.

I hope it will be published, as every one who heard it, so far as I have heard any expression, desired to see it in print. A copy has been requested for publication.

All the temporal embarrassments, into which the college had unfortunately fallen, have been removed, and it is now upon a permanent basis.

I can, and do most heartily, in good faith, recommend this institution of learning to all whom it may concern. Send your daughters and wards to Goldsboro' Female College.

C. P. JONES.

Everittsville, May 30.

[*From the Nashville Christian Advocate.*]

SOUTHERN UNIVERSITY.*

ON Thursday afternoon, June 4, Bishop Pierce, the Tract Secretary, and Book Editor, left Nashville to attend the meeting of the Trustees of the Southern University at Greensboro', Ala., and the laying of the corner-stone of the University edifice. At Iuka, on the Memphis Railroad, we took the stage-coach for Aberdeen; but, as a wedding-party of nine persons had preëngaged the coach, Bishop Pierce thought that eleven passengers and two drivers, with an immense amount of baggage, were enough for one load, over such a road as we had to travel; he therefore concluded to wait for the next trip. He acted wisely, for we had great difficulty in getting to Aberdeen—the alternatives were squeezing inside or riding outside, day and night, including six or eight hours' drenching rain, with the agreeable relief of wading through deep mud and scaling slippery hills. Our company was a very merry one; but parties cannot ride together, any more than they can "walk together," very pleasantly, "except they be agreed." We never heard so many negro songs and the like in all our life as we were favored with on that route. They seemed to have been imported from the circus, that charming school of belles lettres and sound morals. It is customary for travellers to speak of their fare—that is, their *eating*—on their journeys; but we must be excused this time: the fine crops of wheat which we saw everywhere give promise of better times in the future. We reached Aberdeen muddy, wet, and weary. We were received with characteristic cordiality by Bishop Paine and his lovely family; and fire, and water, and food, and sleep, by the blessing of Providence, prepared

* From the pen of Dr. Summers. Although the details of travel are not specially connected with the history of the University, they are retained for the interest which we are sure time will impart.

us for the duties of the Sabbath. These consisted in an address to the Sunday-school at 9, a sermon at 11, another sermon at 3, and a Tract meeting at night. Bishop Pierce arrived in time to assist at all the services except the first: at the last, as *facile princeps*, he nobly advocated the Tract cause, which was lucidly presented by the Secretary, Bishop Paine presiding. The audience was large, and the collection amounted to some \$350, we believe. We judge it will be much larger next time, as the Church is very rich in Aberdeen, and we were told on the spot that it is very liberal. Our friends intend to erect a new, large, and handsome church-edifice, which is much needed in Aberdeen: some of them seem quite ashamed of the ugly old frame in which they now worship. The citizens of Aberdeen are noted for politeness and intelligence, and many of them live in elegant style. We have rarely found premises so much to our notion as those of Bishop Paine: the grounds, gardens, orchards, etc., are laid off in admirable taste, and kept in excellent order. The Bishop must excuse us for adding, his domestic economy is truly beautiful—parents, children, servants, guests, are all happy under that roof-tree. The Bishop entertained us with interesting passages from the forthcoming “Life and Times of Bishop McKendree,” the first volume of which is in a state of forwardness for the press. He allowed us also to inspect various interesting relics, such as the autograph paper by which Dr. Coke pledged himself not to exercise the functions of a bishop when absent from the States, etc., the engrossed and verbose credentials of Bishop McKendree, signed by Bishop Asbury and several elders—a curiosity of its kind—and other fossilized remains of the olden time. On Monday morning, accompanied by Bishop Paine, we took the coach for Columbus—the tedium of the journey being beguiled by an interesting conversation in which a very intelligent Protestant Episcopal minister bore a prominent part. We were impressed, as we often have been, with the singular coincidence of apparently cordial Christian courtesy and a High-Church exclusiveness, bordering very closely on popish arrogance. On reaching Columbus, we were soon snatched up by the kindest friends, and Bishop Pierce had to pay the penalty of a sermon for daring to pass through the town. After riding all the next day

and succeeding night, we reached Greensboro' at 4 in the morning; and three of us were escorted to our delightful home at Brother Johnson's, while Bishop Paine was borne off to Brother Nelson's. Wednesday was taken up by consultations in the Board of Trustees—*twenty-two* out of *twenty-five* being present—the three absent ones being providentially prevented attendance. On Thursday, Greensboro' was crowded with visitants, many of whom came from a great distance to witness the ceremonies of laying the corner-stone of the University edifice. A grand procession, composed of Greensboro' Light Artillery, Guards, Odd-Fellows, Free Masons, Trustees, Clergy, Orators of the Day, Citizens, etc., was formed and escorted by Major-General R. D. Huckabee and his staff officers to the University site, where, after prayer by Dr. Dorman, the corner-stone was laid with Masonic solemnities, and excellent addresses were delivered by the Hon. and Rev. H. W. Hilliard and the Rev. Bishop Pierce: Bishop Andrew pronounced the closing benediction. The welkin rang with the echoes of artillery discharges, the music of the band, and the glorious Old Hundred, as the Doxology swelled forth from a thousand tongues. Of the speeches we forbear to say any thing, save that they were just what they ought to have been, and, by resolution of the Board of Trustees and consent of the speakers, are to be published in a pamphlet form. They discuss great principles in a masterly manner, and we hope they will have a wide circulation and a studious perusal. Of the projected edifice we say nothing at present, save that it is to be worthy of the ends for which it is to be built, and the liberal, far-seeing gentlemen by whom it is founded. It was designed by Major Heiman, an accomplished architect from Prussia, now of Nashville. Bishop Pierce preached on Thursday night, and left at 4 next morning. We rather think he is a travelling bishop—surely *he* is no unpreaching prelate! The Board continued its sessions on Friday till midnight, when it adjourned. On Saturday morning there was a general dispersion: Bishop Paine left with Drs. Dorman and Hilliard for Montgomery, via Selma; Dr. Hamilton, with the Rev. James A. Heard, for Woodville, to hold a Tract meeting at that place, being the time of the quarterly meeting; and the Book Editor, with Dr. Neely, for Marion.

where, on the Sabbath, he had the privilege of addressing the promising Sunday-school and preaching three sermons. Dr. Neely is comfortably situated in a nice house, given to him by the friends in and about Marion—though, we are sorry to add, his health is not good. He had to rest at the house of our good friend, Brother De Yampert, between Greensboro' and Marion, and was scarcely able to leave his bed on the Sabbath. Brother Levert also lives at Marion: the kind attentions of himself and family added much to the pleasure of our visit to that interesting town. On Monday we left in the car for Selma, picking up Dr. Hamilton on our route, leaving him again at Selma, whence he was to proceed to Talladega—eating no idle bread, we should say. A night in the stage, and a day and a night in the cars, finished our tour. Not to leave Hamlet out of the play, we will just state that the Trustees, *nem. con.*, elected Dr. Garland, now President of the Alabama State University, to the presidency of the Southern University; Dr. Wadsworth, professor of Moral Philosophy; Dr. Carlos G. Smith, professor of Ancient Languages; and N. Thos. Lupton, professor of Chemistry. As the University is not to be opened until the first Wednesday in October, 1858, it was not thought advisable to elect any other professors at present; and one at least, of the Trustees, questioned the propriety of electing any officer, besides the President, at this session of the Board. Each regular professor is to have a fixed salary of \$2000, with \$500 additional from the tuition fees; besides which the professors of Mathematics and Natural Philosophy are to have all the fees arising from the school of Civil Engineering until they exceed \$1000. The professor of Biblical Literature is to have a fixed salary of \$2400. In addition to the amount paid to each regular professor, the President is to have \$500 for the exercise of the executive office. The Board favored the old method of instruction, rather than the open system, but left the choice of the method to the Faculty, subject to the approval of the Board. By the following programme it will be seen that the University "with no middle flight intends to soar:" the permanent professorships are these:

1. Professorship of Moral Philosophy—in which there shall be taught Mental and Moral Philosophy, Evidences of

Christianity, Political Economy, Logic, Belles Lettres and Criticism, International and Constitutional Law, History.

2. Professorship of Ancient Languages—in which shall be taught the Latin and Greek Languages, including the History and Literature of the Roman and Grecian Empires.

3. Professorship of Mathematics—in which there shall be taught Algebra, Geometry, Mensuration, Plane and Spherical Trigonometry, Surveying, Analytical Geometry, Differential and Integral Calculus.

4. Professorship of Natural Philosophy—in which there shall be taught Mechanics, Hydrostatics, Pneumatics, Acoustics, Optics, Electricity, Mechanical and Voltaic, Magnetism, Electro-Magnetism, Heat, including the Steam-Engine, Astronomy, Mineralogy, Geology.

5. Professorship of Chemistry—including the application of Chemistry to Agriculture.

6. Professorship of Modern Languages—in which shall be taught the French, Spanish, German, and English Languages.

7. Professorship of Biblical Literature.

8. Professorship of Law—in which shall be taught Natural and Political Law, the Law of Nations, Common and Statute Law.

In addition to the subjects above mentioned, Civil Engineering shall be taught in the University to any students that may wish to pursue this branch of science. This shall be considered an *extra study*, and shall include the following:

1. Graphical Mathematics, embracing Descriptive Geometry, Perspective Mensuration, etc.

2. Theory of Levelling and Surveying, both ordinary and topographical.

3. Theory of Roads, Railroads, Canals, Bridges, etc.

4. Theoretical Mechanics, Hydrostatics, Hydrodynamics as connected with Engineering.

5. Laws of Heat and Steam, Theory and Construction of the Steam-Engine.

6. Geology and Mineralogy.

7. Levelling, Surveying, etc., taught practically in the field.

8. Plan-Drawing, Plotting, Topographical Drawing and Sketching.

The studies in this school shall be under the direction of

the professors of Mathematics and Natural Philosophy, in the following order :

The professor of Mathematics shall have charge of what is mentioned under the 1st, 2d, and 3d heads; the professor of Natural Philosophy shall have charge of what is mentioned under the 4th, 5th, and 6th heads. The branches contained in the 7th and 8th shall be arranged by the two professors in any way that they may agree upon.

As this is an extra school in the University, imposing additional labor on these two professors, they shall have all the fees arising therefrom until these shall amount to the sum of \$1000—the remainder over this shall belong to the Trustees, to be used for the benefit of the University. This arrangement is subject to the future modification of the Board.

In addition to the studies above mentioned, Elocution and Composition shall be taught as regular studies through the whole course, and shall be under the direction of the whole Faculty; and no student shall be allowed to take any degree in the University until he shall satisfy the Faculty of his capacity to write his own language with correctness.

The regular degrees of the University shall be Bachelor of Arts, Master of Arts, and Bachelor of Laws. To obtain the first, the student must pass through approved examinations in the departments of the regular course marked 1, 2, 3, 4, 5, and shall give due attention to Elocution and Composition. To obtain the second, he must add to the above proficiency in two modern foreign languages. To obtain LL.B., the student must pass through approved examinations in the school of Law. The degree of A.M. may also be conferred *in course* on graduates three years after they shall have entered Bachelors of Arts, in case the said graduates preserve a good moral character, and continue to improve their minds. No degree shall be conferred on any one, except by the recommendation of the Faculty and the approval of the Trustees.

[*From the Richmond Advocate.*]

RANDOLPH MACON COLLEGE.

WE had a very pleasant trip to R. M. College last week, to attend the Annual Commencement. The exercises

commenced on Wednesday, and closed on Thursday afternoon, (June 25.) On Wednesday the auditory were entertained by two addresses—one before the literary societies of the College, the other before the Society of the Alumni. The Rev. S. S. Bryant, of the North Carolina Conference, had been invited to address the societies. But he having declined, the Rev. J. E. Edwards, of the Virginia Conference, who had been invited to deliver an address during the commencement, was substituted, and gave us a very fine address on “The Young Men for the Times.” It was rich in style, and forcible in its intellectual and moral sentiments. The Society of the Alumni was addressed by the Rev. J. A. Duncan, of the Virginia Conference. It was on “The Literary Character of the Times, and the counsel it brings us:” that is the idea, if not the title. It was an intellectual feast, tastefully provided, and consisting of substantial food, well seasoned, and very agreeable to the palate.

Thursday was given to the graduates. We give the programme of the day:

ORDER OF EXERCISES.

MORNING.

Music.—Prayer.—Music.

1. JOHN B. WILLIAMS, Johnston, N. C.—Subject, The Responsibility of Talent.

Music.

2. WILLIAM A. SHEPARD, Dorchester, Mass.—Subject, Hamilton and Burr.

Music.

3. WILLIAM I. COWLES, Mecklenburg, Virginia.—Subject, The Rise and Fall of Mohammedanism.

Music.

4. GEORGE W. ARMISTEAD, Hampton, Va.—Subject, “*The Times* are the Times for *Men*.”

Music.

5. JOSEPH E. LEIGH, Mecklenburg, Virginia.—Subject, The Sword.

Music.

AFTERNOON.

Music.

6. WILBUR F. DAVIS, Murfreesboro', N. C.—Subject, Fixedness of Purpose essential to Success.

Music.

7 W WILLIS PENNY, Randolph, Missouri.—Subject, Westward Ho!

Music.

8. EDWIN G. MOORE, Person, N. C.—Subject, The Pre-eminence of Southern Statesmen.

Music.

DEGREES CONFERRED.

Music.

9. RICHARD W JONES, Greenville, Virginia.—Valedictory Address.

Music.

The addresses evinced diversity in the selection of subjects, and in the mode of treating them. We listened as a friend, not as a critic, so we may express our pleasure without hesitation, or obligation to give a reason for it.

The Baccalaureate address was delivered by the Rev G. W. Carter, of Lynchburg. It was brief, clear, and strong.

The Board of Trustees was busily occupied in the transaction of business connected with the interests of the College. After sitting all night, it adjourned *sine die* at half-past four o'clock on Friday morning.

[From the North Carolina Christian Advocate.]

DANVILLE FEMALE COLLEGE.

THE Commencement exercises of the above institution were held on the 23d, 24th, and 25th insts., and consisted

chiefly in stern, close, testing examination. On the first day, classes were examined in Grammar, Arithmetic, French, History, Moral Science, Philosophy, and Latin; on the second day, the classes were examined in Geometry, Botany, Grammar, Physiology, Algebra, French, and Latin; and on the third day, in Astronomy, Arithmetic, and Rhetoric. By the unanimous testimony of an immense crowd, the examinations were unusually close, thorough, and satisfactory; not simply a few general questions, and a few hard things got up for the occasion, but full, complete exhaustion of the subject. The young ladies had evidently been accustomed to think for themselves, there had certainly been no memorizing of answers, but instruction and discipline that enabled each to answer from an intelligent, comprehensive knowledge of the subject. The examination was eminently satisfactory, and has placed the Faculty among the best educators of the country, the young ladies among the most intelligent of the South, and the College among the very best of the age. There is no longer a question as to the ability of Danville Female College; the public will regard that as a settled, unquestionable fact.

The institution being very young, there were no graduates this year, but there was music, painting, needlework, wax-work, and other similar evidences of feminine accomplishment; and the music was specially excellent, well performed as to the instrument, and the singing not only well finished but full of soul, void of affectation, and just like a whole-souled Virginia lady ought to sing.

The buildings are really superb; from any part of Danville, and from many points far away over the hills, the large brick edifice may be seen towering high above every thing in the vicinity. The location is in a retired part of the town, on a "hill of the Dan," apparently intended for the very purpose; the scenery from a piazza of the third story is unsurpassed by anything in the Union. The buildings and surroundings will have an educating, refining influence on the young ladies; the good water, invigorating atmosphere, and splendid opportunities for exercise will insure health. Danville is a choice place for a Female College in every respect: easy of access, cheapness, salubrious climate, the very best accommodations, instruction unsurpassed, and refined society.

Danville is fixed in our affections; we shall treasure our visit as a sweet reminiscence to be kept for ever.

(The Editor has received from another hand a notice of President Craven's address—which he takes the liberty to quote here:)

“At the close of the exercises the President announced that, according to arrangement, the Annual Address would be delivered at the Methodist Church, at four o'clock P. M. Before the appointed hour, this spacious building was filled to its utmost capacity, with anxious expectants of a rich intellectual treat. Notwithstanding the intense heat that prevailed at that hour of the day, so great was the interest to hear, that, by the time the distinguished speaker was under way, every doorway, aisle, and stand-point was occupied with eager listeners.

The address made by Rev. Braxton Craven, A.M., the accomplished, efficient, and most deservedly successful President of Normal College, N. C., occupied about one hour in its delivery, and charmed his auditory like the chant of sublime yet sweetest melodies. It is perhaps not an inadequate test of its value and success, as a literary effort, that in the whole of this large concourse of both sexes, comprising all ages, tastes, and culture, we were unable to observe, throughout the period of its delivery, the slightest indications of ennui or inattention.

“The exercises of the occasion were closed by a concert at night, and by early twilight every street and avenue leading to the College was thronging with multitudes. I have never seen so many and so eager spectators at a Concert, and I have attended many in different places. The Old Dominion surely did her best in the way of beauty, and the gallant sons of the Dan seemed to appreciate it fully. The authorities, as a compliment, necessity, or advantage, placed us among the young ladies of the institution, and thus we found the social intelligence and refinement equal to the public exhibitions. The performances were as good as they ought to be or could be, and every thing was pleasant, except that the crowd was rather large. Thus ended the first real Commencement of Danville Female College, an occasion in every sense worthy of any College in the land, and one long to be remembered by many visitors.”

[*From the St. Louis Christian Advocate.*]

HOWARD HIGH SCHOOL, MO.

ON the 15th instant, the examination of the students of this deservedly popular institution of learning came off in the town of Fayette, Howard county, Mo., occupying nearly five days. This school has been in successful operation for thirteen years, its history showing the fact of an average number of pupils for each year to be two hundred and fifty, and that over three hundred teachers have been trained and sent forth to instruct youth in other institutions of learning.

The male department, under the care of Rev. C. W. Pritchett, principal, numbered the past year about two hundred young gentlemen, and, as the recent examination showed, many of these are of promising talents and usefulness. These stood an excellent examination, according to the following programme, viz. :

On Monday, classes were examined in Arithmetic, Grammar, Algebra, No. 1 ; Latin lessons, History and Geography, Algebra, No. 2 ; Geometry, Paradise Lost, etc.

On Tuesday, Greek, No. 1 ; Algebra, No. 3 ; Cæsar, Logic, Philosophy, Algebra, No. 4.

Wednesday, Astronomy, Plain Trigonometry, Navigation, Surveying, Greek, etc.

Thursday, Virgil and Cicero, Spherical Trigonometry, Differential Calculus.

The above exercises were interspersed with appropriate and interesting speeches, but more particularly was the interest increased as the closing exercises furnished a delightful audience with a number of original addresses from the young gentlemen, on almost every suitable theme. These were rich in sentiment and gracefully delivered, speaking well for the heads and hearts of the youthful orators. If I am not greatly deceived, some half-dozen or more of these young men will make their mark in the pulpit at some future day. We were favored with a closing address from the worthy principal, Rev. C. W. Pritchett. It was just as we had a right to expect from such a source, sensible, eloquent, appropriate. I understood that the address was requested for publication, and sincerely hope it will be furnished. I will here explain that, for want of a room sufficiently large

the examination of the male and female departments of the school were necessarily carried on at different places at the same time.

The female department, under the government of Rev. Wm. T. Lucky and lady, numbered the past year two hundred pupils, and during the examination were divided into five sections, viz.: 1st. Primary; 2d. Preparatory; 3d. Academic; 4th. Musical; 5th. Ornamental. The first section, including the smaller children of both sexes, under the tuition of Miss Anderson. The second section, composed of more advanced females, under the instruction of Miss Faulkner. The third section, of the most advanced young ladies, under the immediate instruction of Rev. Brother Lucky. The fourth section, of music scholars, were taught by Miss Benedict. The fifth section, embracing ornamental studies, under the care of Miss Ellmore. The examination in each of these divisions, embracing a wide range in Reading, Arithmetic, Grammar, Grammar of Composition, Political Grammar, Algebra, Moral Lessons, Geology, Latin, Trigonometry, Botany, Meteorology, Philosophy, Vocal and Instrumental Music, (on piano and melodeon,) and Ornamental branches, was remarkably *rigid* and *thorough*, leaving the fact fixed upon the audience and committee, that the young ladies of Howard High School had not been trained to answer a question here and there, but evinced a thorough acquaintance with any and every part of the ground over which they passed so triumphantly. Compositions on a variety of subjects, interspersed with musical performances, were read by the young ladies and listened to by a crowded audience with thrilling interest. One incident is fixed on my memory: After retiring from the house of worship to my comfortable quarters in the very interesting and kind family of Brother and Sister Lucky, in the large parlor attached to the boarding-house, the young ladies of the institution being assembled, a suitable piece of music was performed on the melodeon; then arose Sister Lucky and addressed the young ladies in a very appropriate, touching, and eloquent manner, in reference to the past, present, and future. I regret that any of this excellent address should be lost, and hope it may yet be furnished for publication. Its touching sentiments, and dignified manner of delivery, told on many a youthful heart, as

evinced by flowing tears. Three young ladies graduated with the highest honors, one of whom, selected by the other graduates, delivered a feeling and appropriate address to a delighted audience. The worthy principal, Rev. Brother Lucky, in the close, delivered in his happy style an address, in which he met fully the most sanguine expectations of all present. It was the right kind of address, and properly delivered. The last day, Rev. W. G. Caples addressed the audience in his usual happy, successful style, occasionally affording the crowd an opportunity to indulge in a hearty laugh.

[*From the Nashville Christian Advocate.*]

HUNTSVILLE FEMALE COLLEGE, ALA.

THE following we copy from the Huntsville Southern Advocate :

COMMENCEMENT DAY AT THE FEMALE COLLEGE.—For the following article we are indebted to the ready pen of a friend, who, more fortunate than ourselves, was able to be present on the occasion in question :

The large hall of the Huntsville Female College was crowded Thursday last with an animated throng, who had assembled to witness the commencement exercises of that institution ; and seldom has it been our fortune to be present at any occasion of such uniform interest. The exercises were opened by prayer from the Rev. Thomas W. Randle, after which Miss Anna Green, of Giles county, Tenn., one of the candidates for graduation, read a beautiful salutatory address, concluding with an original essay, which portrayed in a most striking light the disadvantages under which woman is placed by the prevailing systems of education. Miss Pocahontas Williams, of Morgan county, Ala., another candidate for graduation, was afterwards called upon to read her essay, which held up in a glowing and truthful manner to the female mind the high standard of excellency to which woman may aspire, after which she addressed the faculty, her school-mates, the trustees, and the audience, in a tender and touching farewell.

President Everhart then conferred on the graduates diplomas, as testimonials of sound scholarship and refined manners. He also gave each of them a copy of the Holy Scriptures in

the Latin language, and accompanied the gift with words of advice, expressions of regret at the termination of their college career, and earnest invocations of Heaven's blessings on their future pathway. The Rev. A. R. Erwin, D. D., then delivered an oration glowing with the genius, the eloquence, and the learning which have earned for that gentleman so high a place in the public estimation. The Hon. Clement C. Clay, Jr., was then introduced to the audience. He had been requested, in behalf of the Committee which awarded the "Turner Prize Medal," to present it to the successful contestant. Before proceeding to the discharge of this duty, he delighted the audience with an unstudied effort of manly eloquence, abounding in delicate humor, chaste classical allusions, and patriotic sentiment. Nothing could be more appropriate or graceful than the words of friendly admonition which he gave Miss Josephine Clifton, as he hung the glittering prize around her neck; or the kind words of reconciliation which he addressed to the young ladies who, though defeated, had borne themselves so brilliantly in the musical tourney. This interesting ceremony over, the Rev. Mr. Everhart spoke in terms of commendation to his pupils at large, and of thanks to the audience and patrons of the school. A farewell ode of rare merit, both for sentiment and melody, and composed by Professor Saroni, was then sung by the whole vocal class; and then, after a solemn benediction, the exercises closed.

We are informed that the *Operetta* of the *Twin-Sisters*, which, on account of the immense crowd in attendance Tuesday night, had been heard and enjoyed only by a small number, was reproduced Thursday night, at the particular request of the friends of the young ladies who enacted its various parts. The performance was spirited and correct, and, together with a lecture on Music from Professor Saroni, made the evening pass pleasantly away to the large and appreciative audience.

[From the Nashville Christian Advocate.]

TENNESSEE CONFERENCE FEMALE COLLEGE, COLUMBIA,
TENNESSEE.

THE annual examination of the pupils of this institution commenced on the 15th of June, and closed on the 19th, at

night. The occasion was one of no ordinary interest. It was attended by a large concourse of delighted spectators. All the members of the "Visiting Committee" were present. Five consecutive days were occupied in examining the various classes belonging to the school. This examination was highly creditable to the scholars, while it reflected great honor upon their teachers. It was evidently a fair one. It was also close, critical, searching. The three higher classes in the institution were examined entirely by the Visiting Committee, assisted by other gentlemen, and yet all questions were answered correctly and readily. We indulge not in fulsome compliments, but write only "words of truth and soberness."

The little girls of the Preparatory Department deserve the highest commendation. They showed themselves perfectly familiar with their respective studies. Their exhibition was exceedingly entertaining. Miss Morgan, their talented principal, and Miss Malone, her accomplished assistant, are certainly worthy of all praise. This, in our judgment, is the best trained Preparatory School we have ever seen.

[In a few paragraphs, which our limits compel us to omit, the Committee pay warm and doubtless well-deserved compliments to President Church, Mrs. Church, Miss Smith, Professor Maddin, and Professor Mayer.]

The compositions and essays read by the students were generally well conceived, and evinced clearly that they were produced by those who were the subjects of both mental and moral culture. A number of them would have done credit to minds more mature.

The Commencement exercises were replete with interest. The audience was immense. The Salutatory was delivered by Miss M. C. Smith, of Mt. Pleasant. Her matter was good; her style nervous; her manner very happy. Next, Miss Hortie P. Allen, of the Alumni, favored us with a beautiful address. Then Dr. Henkle, of the Tennessee Conference, gave us a short but sensible speech. His remarks were plain, pointed, and practical. After this came the Valedictory, by Miss Sallie A. Sims, of Williamsport. It was full of melting pathos; and truly many a heart was touched. Finally, the President made a brief but appropriate address to the senior class—twenty-five in number—and then conferred upon them the degree of "Mistress of Liberal Arts."

Thus terminated the twelfth annual examination and exhibition of the Tennessee Conference Female College.

One other remark in reference to this occasion: We were glad to observe a rich vein of enlightened piety running through all its exercises. This college is emphatically a *Christian* school. In the past it has had many trials as well as triumphs. At present it is enjoying great prosperity; and the prospect is that in the future it will have a career of usefulness dazlingly brilliant. During the past collegiate year, it numbered one hundred and ninety-six students, of whom one hundred and thirteen were boarding pupils. A large and elegant college edifice is to be added to the present building, and will be ready for use the next session. The school is *entirely free of debt*. It is situated in a refined, moral, and healthful community. We bespeak for it a liberal share in the patronage of a generous public. And especially do we pray that it may ever enjoy the benignant blessings of a wise and gracious Providence.

JOHN F. HUGHES, }
ISAAC MILNER, } *Committee.*
WELLBORN MOONEY, }

June 22, 1857.

[*From the St. Louis Christian Advocate.*]

ST. CHARLES COLLEGE, MO.

THE undersigned, members of the Committees of the Missouri and St. Louis Conferences, present at the recent annual examination of St. Charles College, beg leave to offer the following report through the *Advocate*:

The examination was continued through three days, and was sufficiently full and minute to exhibit correctly the character of the course of instruction given in the institution.

The Preparatory Department is under the superintendence of Mr. Cragin, whose examination of his classes was thorough and altogether satisfactory. The two facts mainly impressed upon the committee, in reference to this department, were that it enjoys, in a large degree, the benefits of *good government* and *thorough mental training*. In fact, so far as we could see, every thing spoke well for the management and

success of the Principal in the control and instruction of those committed to his care. Nothing is done loosely. Care, painstaking, and thoroughness are everywhere manifest.

In the *Collegiate Department*, classes were examined by Dr. Anderson, the President of the College, in the languages, and natural, mental, and moral philosophy; by Professor Lackland in mathematics; and by Professor Sutro in the modern languages.

Some of the classes in mathematics gave evidence, as we thought, of uncommon proficiency. The Professor is evidently a sound and thorough mathematician, and possesses the faculty of communicating scientific truth clearly. So far as we could judge, the classes have generally made good use of their advantages. With several of them this was certainly the case.

The department of *Modern Languages* is conducted in the most satisfactory manner by Professor Sutro. In the hours of recitation, he converses with the students only in the language they are acquiring. This not only habituates them to correct pronunciation, but it also draws the attention to the language more constantly, and thus contributes very much to their proficiency.

The President is now becoming too well known to need any special mention. His competency and success in the conducting of the College are facts of common notoriety. One thing, however, ought perhaps to be specially mentioned; that is, that in the ancient languages the students had been evidently well-grounded in the rudiments. Every scholar will understand the importance of this.

In short, the examination was highly creditable to the College, and it is unnecessary to multiply words.

The exhibition went off finely, and, so far as we know, the patrons of the institution are all well pleased.

The catalogue for the past year gives the names of one hundred and twelve students—a large and most encouraging increase. The moral tone of the students is, so far as we could learn, much above the general average of colleges. There have been but few irregularities. This is, no doubt, owing, in great part, to the elevating moral influences brought to bear in the government.

The finances are healthy : a surplus of five hundred dollars remains this year above the current expenses.

J. W. COOK,
E. M. MARVIN,
JOHN C. SHACKLEFORD.

[*From the Memphis Christian Advocate.*]

FRANKLIN FEMALE COLLEGE, HOLLY SPRINGS, MISS.

It was our pleasing duty, as members of the Visiting Committee, on behalf of the Memphis Conference, to attend the annual examination and commencement exercises of this justly popular institution during the past week. And it is gratifying to be able to bear testimony to its excellence, and to commend it to the favorable regard and continued patronage of the Church and the public. It is not our purpose to write a mere eulogy, but to call attention to some of those positive and practical excellences that establish its claims to a rank among the very first institutions in the country.

The Faculty.—There is a full faculty, consisting of five male and four female teachers, combining thoroughness of scholarship with a courteous and gentlemanly bearing, and every womanly and graceful accomplishment.

The course of study comprises all the branches of a solid and practical education, with the various departments of the fine arts. Music, oil and Grecian painting, wax-work, and the various kinds of embroidery, are carried to very great perfection; and the most critical and thorough instruction is given in the various departments of science and literature.

The boarding department is conducted in a superior manner: the college building is commodious and eligibly situated: the sleeping-rooms are large and comfortable, well furnished and ventilated, and very neatly kept. Although there were some cases of the prevalent fevers of the late winter during the session just closed, there is not the least apparent local cause for disease. And the best physicians and most intelligent and oldest citizens of Holly Springs are united in the opinion that it is one of the most healthy towns in North Mississippi.

The discipline is mild and parental, yet firm and uniformly

impartial. The utmost care is taken to cultivate and develop the moral and social virtues of the young ladies. And their neatness, urbanity, and gracefulness, combined with their easy and sensible conversation, give satisfactory proof that careful instruction has not been bestowed in vain.

The examination was conducted in the fairest, most impartial manner, and reflected great credit on all concerned. And although we regard a public examination as a very inadequate test of the extent, thoroughness, and accuracy of an education, we are entirely confident that the young ladies have been correctly and faithfully taught, and those who have applied themselves have made such proficiency as will meet the most sanguine expectations of their parents and guardians. We most earnestly solicit a liberal share of the public patronage for Franklin Female College for the next collegiate year, which will open in September.

B. T. CROUCH, JR.,
Committee.

N. B.—I was present at the examination of the young ladies of the Franklin Female College, and, by request of Brother Crouch, acted in conjunction with him on the Visiting Committee, and fully concur with him in the justly high estimate of the institution expressed above. I was peculiarly gratified to see that special attention had been given to *sacred vocal* music, evidenced by the proficiency of the pupils in this very important department of education.

J. T. C. COLLINS.

[*From the Memphis Christian Advocate.*]

MARSHALL FEMALE INSTITUTE.

THE Committee appointed to attend the Annual Examination of the Marshall Female Institute, present the following as their Report :

The examination commenced on Tuesday, the 23d, and closed on Thursday, the 25th of June, with Commencement exercises. The time allotted for the examination of the various classes was necessarily too short to allow of any thing like exhaustion of the subjects, yet it was sufficient to satisfy the Committee that the past collegiate year has been one of

close study by the pupils, and of great diligence on the part of the instructors. The questions propounded by the different teachers were, with very few exceptions, always answered promptly; and had the young ladies spoken in a louder tone, doubtless the audience would have been much better satisfied, who could not hear as well as the committee, whose position was more favorable.

The committee was well pleased with the compositions read by the pupils in the last day; especially with those of the graduating class. There was a degree of ease, perspicuity and beauty in all of them, which is seldom surpassed by those of more mature minds. The performances in music, and the specimens of painting which adorned the ample hall, were such as to reflect great credit upon the instructors. After a short and very appropriate address, the President conferred the honors of the Institute upon five of the young ladies, viz. :

Miss Victoria E. Douglass, Mississippi.

Miss Pattie McAnally, “ “

Miss Celestia Phelon, Memphis.

Miss Virginia Brooks, Tennessee.

Miss Lizzie Jackson, Louisiana.

In conclusion, the committee would say to all parents and guardians, who wish to educate their daughters and wards at an institution where they will be free from the extravagances and follies too often prevalent in other places, they cannot do better than to patronize the Marshall Institute.

J. E. DOUGLASS,
PHILIP TUGGLE.

June 30, 1857.

N. B.—I think it proper for me to say individually, that, at the warmest solicitation of the friends of the Institute, Rev. J. E. Douglass, who presided over this institution for so many years, has consented to take charge of it again, in the place of Dr. Speer, who has resigned. The large boarding-house will also be under his charge, and assisted by his wife, Mr. Steger, and a number of able teachers, I have no doubt that they will be able to meet the expectations of its most sanguine friends. The next session begins September 7

PHILIP TUGGLE.

[*From the Huntsville Recorder.*]

ANDREW FEMALE COLLEGE, TEXAS.

THE Commencement exercises of this college began on the 18th ult. On the evening of the 19th we were present, and had the pleasure of hearing read the compositions of the different young ladies attending this institution, which in beauty of style and language, vividness of imagination, originality and profundity of thought, and clearness of conception, will, we think, compare favorably with any it ever has been our good fortune to hear, and of which older heads may be justly proud. We do not recollect of ever having spent a more pleasant evening. Delightful indeed it was, there to sit, surrounded by the youthful beauty and intelligence of our country, listening to the lovely Miss Sarah —, as she pictured forth in such rich and beautiful colors the joys and pleasures of our "Youthful Hours." Well did she term them the "Springtime of Life," the happiest period of our existence, for then it is we know nothing of the fickleness of friendship and uncertainty of fortune; then it is life is but a dream, with no dark cloud looming up in the prospective to dishearten and discourage, but all is bright and joyous; then it is that ambition seizes the mind and beckons it on, while the imagination presents a crown of glory as the reward of valor.

"Disappointed Hopes" was interesting in the highest degree. The description of the young and trusting heart, as it starts forth on the journey of life, with bright hopes and joyful anticipations, thinking that fortune with her richest treasures, and fame with her laurels await it, but whose prospects are doomed to be blasted by the chilling hand of bitter disappointment, whose dreams of future happiness are dreams never to be realized, was touchingly beautiful, and calculated to awaken feelings of melancholy interest. Can it be possible that the young, the beautiful Miss Eliza speaks from experience? No, no! we cannot, will not believe it. That smiling face, those rosy cheeks and sparkling eyes contradict it. She, we feel convinced, has never experienced that sad disappointment which sinketh the heart of man.

"The Ravages of Time" was another which was listened

to with deep interest, and most willingly would we place it before our readers, were we able to do so, for it could not fail to prove interesting, going back as it does to the days of Babylon, the mighty, the proud Babylon, with her ærial gardens and mighty statues of the heathen gods, to Thebes (the first city supposed to have been founded) of an hundred gates, whose noble spires towered to the skies, proud monuments of man, ambition, and genius, showing how they have been laid in irreparable ruins by the hand of time; coming down through successive generations, pointing to the proud cities, powerful generals, and eminent statesmen, who have felt the invincible hand of time—not forgetting the once mighty Indian Empire of the Western world, which in a few years has been nearly swept away, and will ere long be numbered with the things “that were.” Feeling that we cannot do the beautiful and highly gifted Miss Mary justice, we pass on, hoping she will consent to furnish us with a copy for publication.

Our time and space will not permit us to notice all the compositions read on that evening, but suffice it to say, that “Memory,” “Our Country,” “Mother, Home, Heaven,” and “Education,” were those sparkling with some of the rarest, richest gems of poetry. Each student gave evidence that her mind was being properly trained, and that when she went forth from that institution, her education would be such as prepared her for adorning any position to which she may in after-life be called.

Andrew Female College continues to prosper, and will so long as under the superintendence of its able President, Rev. Thomas H. Ball. We would ask of Texas a liberal patronage for this institution. We recommend it to the favorable consideration of all having daughters to educate, and are desirous of placing them where they can have every advantage for the acquirement of knowledge that they could possibly enjoy in the older States.

[*From the Texas Christian Advocate.*]

COMMENCEMENT OF SOULE UNIVERSITY.

CHAPPELL HILL, July 2, 1857.

MR. EDITOR:—The Commencement exercises of Soule University occurred last week. The examining committee give the report as to the familiarity of the students with their studies.

The Freshman Class evidenced attainments and abilities that would have been highly creditable in old colleges of repute in "the States." We have the means and instructors now in Soule University for giving a regular college course. We invite the friends of education in Texas to come and see for themselves. In other States, older institutions, of wider name, statelier edifices, larger libraries, and greater patronage, are to be found, but none with instructors more faithful, or who impart knowledge more readily. The progress of their students manifests their efficiency. We say to those having sons and wards to educate, give us a trial, and we have no fears but you will be satisfied.

Hon. James C. Wilson, who was to deliver the commencement address, failed to do so. He informed us that he was just recovering from a long and dangerous illness, and had been prohibited by his physician from speaking, until his health should be restored. Rev. W. G. Foot, who was present as one of the examining committee, was invited to address the students, faculty, and assembled audience, and, though wholly unprepared, did so quite edifyingly.

There has been considerable sickness and several deaths during the past session in the community, resulting from measles, and one death brought on by imprudent exposure. Apart from this, the place has been entirely healthy, and now that the measles has passed away, there is nothing to apprehend on the score of health.

The influence of the revival has not ceased. A very gratifying condition of things exists in the Church. Zion has been prospered, her borders enlarged, and her walls built up. Rev. L. B. Whipple, the pastor, is doing a good work, though I am sorry to say his health is feeble. He has drawn too heavily upon a physical organization naturally weak.

Rev. W. H. Seat is invited to deliver an address at the close of the next five months' session, the last Wednesday in November.

R. W. KENNON.

[*From the Richmond Advocate.*]

BIRMINGHAM FEMALE COLLEGIATE INSTITUTE, VA.

WE were present at the Annual Commencement of this excellent institution, during the past week. The exercises were highly interesting. There were fifteen graduates, a majority of them, we think, in the classical course. The undergraduates sustained a very creditable examination. The essays of the graduating class gave evidence of taste and cultivation.

The address on the occasion, delivered by John R. Thompson, Esq., of Richmond, was "a gem of purest ray." It was rich in its sentiments, graceful in style, and felicitous in expression: abounding in just and manly views of the character and objects of female education, and suggesting motives from personal happiness and social influence for its faithful and diligent prosecution, it was received with pleasure and approval by the young ladies of the Institute, and the crowded assembly of their friends who graced the occasion with their presence. We hope to see this fine speech in print ere long.

Our late arrival at home precludes an extended notice.

[*From Editorial in S. C. Advocate.*]

SPARTANBURG AND ITS COLLEGES.

SPARTANBURG is a handsome rural town, that seems to be improving rapidly. Wofford College and the Spartanburg Female College are a little out of the original town, on the same side, and about a half mile apart. There are many buildings connected with each institution. Wofford College is a large building, (with towers,) in which are all necessary rooms for public purposes. At convenient distances, on either hand, are comfortable residences for the president and professors, the pupils boarding and lodging in the families of the village. Besides the public rooms at the Female College, there are three large buildings, occupied by the various

members of the faculty, with the pupils distributed among them, and dwelling under their care, though, by a covered way, they all meet at a commodious eating-hall for meals.

The morning service of the Sabbath was devoted to the Commencement sermon, for the benefit of the Wofford students. Dr. Pierce never fails upon such an occasion, and we have greatly miscalculated if his sermon at this time does not abide for long years as a distinct remembrance in the minds of a multitude of hearers. At a camp-meeting—and it would have been appropriate to one, though no less here—we would have expected to see it followed by no common stir of excitement among convicted and penitent sinners—which we judge the highest possible praise. Of the sermon for the Female College at night, we will only say, that if it does the good that was desired, its fruit will abide many years. Of this discourse, the Examining Committee say: "The commencement sermon was preached by Rev. E. H. Myers, editor of the S. C. Advocate, and was an able and eloquent exhibition of Divine truth, with peculiar adaptedness to the occasion." Dr. P. also preached to good congregations on Monday and Wednesday afternoons.

On Monday the examinations in both institutions were continued; and at night the Calhoun Literary Society entertained a large audience, by a service—the valedictory of the graduating class. The orator of the occasion was W. M. Martin, son of the Rev. Wm. Martin, and he acquitted himself with great credit, as did also the youthful President, Mr. Duncan, son of the honored Professor of that name. Tuesday was a remarkable day for the Female College—for this day sent forth its first *graduate*; we cannot use the plural. After several interesting compositions from members of the junior class, and a valedictory from Miss Carrie Golding, President Tucker, with a few touching remarks, conferred the first diploma he has yet given, upon that young lady. At night, Ex-Governor Means, of S. C., delivered, before the De Staël Literary Society, a highly finished and most excellent address, well adapted to gratify and instruct the young ladies, who were the special recipients of the favor. There were occasional passages of rich and rare descriptive excellence and eloquence. His visit added largely to the interest of the occasion. Here closed the session of the Female College,

though its exercises are to be resumed at once, and continued until the winter vacation commences.

We are sorry to have to record the fact that President Tucker retires from this institution early next year. He has already resigned his place; and will at that time be followed by Dr. Charles Taylor—who is so well known that his name need only be mentioned to assure the public that the College remains in good hands. Prof. Tucker has done a noble work here, and deserves to be held in grateful remembrance, for his self-sacrificing toil in crowning what three years since was only a wild hill, with a well-appointed institution, which is creditable to the Conference, and will abide as a blessing to the Church. Now let the Methodists of the South Carolina Conference do *their* part, by sending to the faithful teachers here their daughters, that they may be educated.

The programme of the first commencement exercises, at which a *class* graduated, in Wofford, deserves to be handed down to posterity. Here it is:

WOFFORD COLLEGE—COMMENCEMENT EXERCISES.

Prayer by DR. PIERCE.

Music.

Salutatory Addresses and Oration.

Oration—De Lingua Latina—GEORGE COFIELD.

Music.

Oration—Cicero—ROBERT E. BOWIE.

Music.

Oration—History—J. N. CARLISLE.

Music.

Oration—Law and Dignity of Labor—S. M. DAWKINS.

Music.

Oration—The Calico Flag—WM. M. MARTIN.

Music.

Oration—The Dangers and Duties of Educated Men—
CHARLES PETTY.

Music.

DEGREES CONFERRED.

Valedictory Address—CHARLES PETTY.

Music.

BACCALAUREATE ADDRESS BY THE PRESIDENT.

The degree of A.B. was conferred on the six young gentlemen named in the programme, and that of A.M. on Mr. W. R. Boyd.

The Baccalaureate Address of Dr. Wightman exhibited cheering proof that religious principle is to be inculcated upon the pupils of Wofford, as the basis of all proper character. The minister of the cross is not to be lost in the professor; and we have rarely known religion more faithfully, affectionately, and eloquently urged upon young men than upon this occasion. Such a beginning promises such glorious results as every lover of Christianity must desire.

[*From the Texas Christian Advocate.*]

PAINE FEMALE INSTITUTE.

THE undersigned, Visiting Committee of Paine Female Institute, beg leave to report that they were present and witnessed the public exercises of the term just expired, and from the common consent of those who have been present on former similar occasions, as also from our own convictions, we are warranted in saying, that they not only equalled but excelled those of any previous session during the existence of this young but promising institution of learning.

A larger number of pupils was in attendance during the session than at any former time—a very gratifying evidence of the growing importance and increasing prosperity of the Institute.

The examination of the classes, which occupied two days, embraced a variety of branches, as spelling, reading, geo-

graphy, arithmetic, history, ancient and modern, English grammar, chemistry, astronomy, rhetoric, algebra, and logic, enlivened, at intervals, by declamation from some of the smaller pupils, as well as by music on the piano from Miss Landon's class.

The exhibition, consisting of original compositions and letters, dialogues and discussions, the whole interspersed with "music's voluptuous swell," took place at night, and was enjoyed with thrilling interest and delight by a large and appreciating auditory.

The Committee take pleasure in saying that the examination, upon the whole, was excellent, giving general satisfaction, and reflecting much credit upon both teachers and pupils.

The trustees have, by contract, placed the school in the hands of the former Principal, the Rev. G. W. McClanahan, for a term of five years, making it to his interest to use his best endeavors, as well by the employment of suitable and competent teachers, as by whatever other means in his power, to make Paine Female Institute what the Texas Conference and the patrons and friends of the school devoutly desire it to be—a school of the first grade, as well as the highest excellence, at once an honor to the Church, an ornament to Goliad, and a lasting benefit to society.

From the fact that the more substantial part of an education is made prominent, while due attention is paid to the ornamental, and from our knowledge of the Principal as a scholar, a gentleman, and a Christian, together with the salubrity and healthfulness of the climate, and the refined and elevated tone of the society of Goliad, we can confidently recommend Paine Female Institute to those who may desire to give their daughters an opportunity of obtaining a sound, liberal, and polite education.

J. H. SHAPHARD,
A. F. COX.

Goliad, Texas, June 26, 1857.

[*From the North Carolina Christian Advocate.*]

NORMAL COLLEGE—COMMENCEMENT.

THE annual commencement of Normal College took place last week, before a large and gratified auditory.

The patronage of the college is rapidly increasing. In this the fifth year of its existence, one hundred and ninety students have been in attendance, from eight States of the Union, placing the college in the front rank of similar institutions at the South, in point of numbers.

The location is excellent, being about seventy miles west of the geographical centre of the State, on the ridge dividing the waters of the Cape Fear and the Yadkin. A stream flows from the village into each of these rivers.

The students were subjected to a searching examination, in the presence of an unusually large concourse of trustees and visitors.

The result was creditable to the students, and highly favorable to the college.

After witnessing the commencement exercises, and conversing with gentlemen who are competent scholars, and who attended closely to the examination, we are prepared to affirm, with confidence, that Normal College is, in point of scholarship, equal to any institution of similar grade, while in some other respects it surpasses them all. Another professor, of fine qualifications, has been added to the faculty.

The trustees are determined still to elevate the grade of scholarship, by a careful selection of suitable instructors as the increasing patronage may demand them, and by withholding scholastic honors from all applicants whose thorough scholarship is at all doubtful.

The moral and religious influence pervading this institution is something remarkable in the history of colleges. Most of the students give evidence that they are Christians; while no less than forty-five of them professed to have been brought to Christ during the year.

On Monday evening members of the Freshman Class declaimed. All did as well as Freshmen are expected to do; and Messrs. Carman and Mayhew exhibited fine powers of elocution.

On Tuesday evening we had declamations by members of the Sophomore Class, among which those by Messrs. Latham, Cheatham, Andrews, and Hines were unusually good. The exercises of this evening were closed with an excellent address to the class by Rev. N. F. Reid.

On Wednesday, at 10 o'clock A.M., the annual sermon

was preached by Rev. C. P. Jones, of the North Carolina Conference. It is pronounced by his friends to have been his best sermon, and equal to any ever before heard at Normal.

At 3 o'clock P. M., W. G. Simmes, LL.D., of South Carolina, delivered the literary address. His subject was "The Professions," which he treated in a manner worthy of the occasion, and of his own high reputation as a writer and a Belles-Lettres scholar.

We learn that the sermon and the address are to be published.

In the evening orations were delivered by members of the Junior Class, which, both in manner and matter, were of a high order of excellence. Those of Messrs. Culbreth and Anderson merit special commendation.

The exercises of Wednesday were closed by an address to the Junior Class, from Rev. D. B. Nicholson. This address was very forcible, sensible, and pointed.

Commencement exercises were conducted on Thursday according to the following programme :

ANNUAL COMMENCEMENT, JULY 16, 1857

Vocal Music.

Jesus shall reign where'er the sun
Does his successive journeys run ; etc.

2. Prayer, by REV. R. T. HEFLIN.
3. Latin Oration, by G. L. HEARN, Holly Springs, Miss.
4. Oration—Collegiate Advantages, by ASBURY P. LEACH, Salisbury, N. C.
5. Oration—Demonstrations of the Age, by F. C. FRAZIER, Normal College.
6. French Oration—Voltaire, by R. S. SKEEN, Randolph County, N. C.
7. Oration—What lack we yet? by R. D. BEST, Darlington, S. C.
8. Oration—The Immediate Future, by J. S. MIDYETT, Hyde County, N. C.
9. Greek Oration—Athenian Passion, by S. J. ANDREWS, Liberty County, Ga.

10. Oration—The American Literary Spirit, by L. R. WRIGHT, Darlington, S. C.

11. Oration—Know thyself a Man and be a God, by WM. W. FLOOD, Henry County, Va.

12. Annual Report, by the PRESIDENT.

13. Degrees and Medals Conferred.

14. Valedictory Addresses of the Faculty and Senior Class.

15. Benediction, by REV. D. B. NICHOLSON.

In excusing Mr. Hearn from delivering the Latin oration, on account of indisposition, the President passed a high compliment upon him as a close student.

All the orations were good in matter, and some of them were excellent, evincing fine intellect and careful culture.

The Annual Report of the President was brief, but plain and highly satisfactory.

All the expenses of the college had been met; and, except the loan from the State, it is out of debt. The year has been peaceful and prosperous in every respect.

SENIOR CLASS.—The first distinction was awarded to Messrs. Flood, Hearn, Midyett, and Wright.

JUNIOR CLASS.—This is one of the best classes that has ever been in the college. The first distinction is assigned to C. C. Andrews, S. J. Andrews, Anderson, Culbreth, Jones, A. P. Leach, Moody, Ray, and Skeen.

SOPHOMORE CLASS.—The following have first distinction: Andrews, Cheatham, Clarke, Covington, Exum, Hines, La Prade, Small, and White. A good class.

FRESHMAN CLASS.—The first distinction was given to Borden, Carman, Cobb, Clark, Dodson, Lilly, Mayhew, and Whitehead.

The degree of Bachelor of Arts was conferred upon the following members of the Senior Class: W. W. Flood, F. C. Frazier, G. L. Hearn, J. S. Midyett, and L. R. Wright.

President Jones, of G. F. College, accompanied the usual presentation of Bibles to the graduates with some eloquent remarks. The society medals were gracefully presented by our young friend, T. M. Anderson.

The degree of Master of Arts was conferred upon the following Alumni of the institution: C. C. Cole, J. A. Edwards, J. W. Pierson, S. D. Peeler, T. S. Whittington, and J. L. Wright.

A pleasing incident occurred during the closing exercises. President Craven made an allusion to the efforts of Mr. Simmes in the cause of Southern literature, which elicited from that gentleman a pithy and eloquent reply.

Upon the whole, this commencement was in a high degree satisfactory, and elicited from the friends of sanctified learning, and of Normal College, the prayer, "Esto perpetua."

[*From the Nashville Christian Advocate.*]

FLORENCE WESLEYAN UNIVERSITY.

THE annual examination of the students of this institution began on Wednesday, the 1st inst., and closed on Monday following.

Of the efficiency of the Faculty, and of the gentlemanly deportment and success in study of the students, but one opinion prevailed, namely, that both merited the highest commendation. The declamation of the Sophomore and Junior Classes, the former on Saturday and the latter on Monday and Tuesday evenings, was listened to by large and appreciative audiences, with a high degree of satisfaction.

The addresses of the Junior Class were original, and evinced a very accurate knowledge of the rules of composition, and their delivery gave evidence of a good degree of training in elocution. Some of the speeches, whose authors we would name, if it were not invidious, were, both in composition and delivery, very excellent orations.

On Tuesday morning, the Rev. Dr. White, in a very neat and appropriate address, presented to the successful contestants, Mr. A. B. Marion, and Mr. Hans Miller, the prize medals in declamation.

On the same day, the Alumni were addressed by that amiable gentleman and profound scholar, Professor Casey, in a speech which, for sound thought, noble sentiments, and wholesome suggestions on education and its defects, deserves the perusal of every friend of learning. When the Professor had finished, the literary societies, and a very large audience, listened with profound attention to one of the most beautiful, learned, and eloquent addresses, from the Rev. Dr. Deems, which it has ever been our privilege to hear. A copy has been asked for publication; and, should it be given to the

public, we predict for it a wider circulation and a longer life than such productions usually secure.

Dr. Deems, by his frank, cordial, and amiable deportment, has won golden opinions from all circles among us, but his ministrations from the pulpit and rostrum have stamped him the able minister and the eloquent and finished orator.

On Wednesday, commencement day, the Senior Class, consisting of seventeen young men, delivered their addresses and received their diplomas. A nobler class of graduates has never gone forth from this institution.

The Baccalaureate, by Dr. Rivers, was truly a noble farewell lesson to the young Bachelors. Vigorous in style, condensed in thought, breathing the purest morality, pointing the way to success, and warning with parental affection against the evils which beset the path of youth, it was altogether just such a lesson as every young man should hear and heed on the threshold of life.

The honorary degree of D. D. was then conferred upon Rev. T. N. Ralston, of Lexington, Ky., and Rev. Mr. White, Rector of the Protestant Episcopal Church, of Florence, Ala. Our acquaintance with the former gentleman enables us to say of his degree—*pro merito ac jure*. The honorary degree of A. M. was conferred upon that meritorious gentleman and successful educator, Mr. John J. Steger, of Marshall, Miss.

Multitudes of admiring friends attended the exercises, all of whom felt, what we now express, that so delightful and brilliant a commencement must augur a long career of prosperity and success to Florence Wesleyan University. Let the energetic support of the Church and the friends of the institution mature the budding prospect into a golden harvest.

VIATOR.

[From the *Southern Christian Advocate*.]

THE WESLEYAN FEMALE COLLEGE, MACON, GA.

WE attended, last week, the commencement exercises of this popular institution. We have not known a more brilliant commencement there than this was. The sermon of Dr. Boring was a true gospel sermon—not a mere literary effort, though wanting in none of the attributes that constitute one—but a clear, forcible, eloquent exposition of the

great verities of religion that lie at the basis of all happiness. All the public exercises of the institution were conducted to the satisfaction of as large an audience as, perhaps, ever assembled to partake of this annual festival. Seventeen young ladies graduated with *eclat*, and every thing passed off pleasantly. The second degree in Literature, "*Secundus Literarum Gradus*," was conferred upon Mrs. Jane T. H. Cross—a well-deserved token of respect to an estimable lady.

But we must confess that our chief interest in the various services of the occasion was found in the class-meetings of Saturday and the prayer-meeting of Sunday nights. These were well attended, by a most interesting class of young Christians, who, in the midst of all the excitements of the week, found time and inclination to adhere faithfully to their religious duties. Such is the education this institution seeks to impart.

There was not room, last year, for many who applied to be admitted to its halls. A plan is on foot to enlarge its facilities. But the college can do nothing without funds. It has none. It belongs to the Georgia Conference, and must look for aid to every man who feels that he, too, belongs to it, as preacher or layman. An agent is out to raise, say \$20,000, for the Wesleyan Female College. She has done enough for the Church to deserve the sum. Will not her noble daughters, her generous friends and patrons, see that this sum is obtained before the year ends?

[*From the Nashville Christian Advocate.*]

EAST FLORIDA SEMINARY.

KNOWING that the friends of education, and especially those of the Florida Conference, feel a deep interest in the destiny of this institution, we beg leave to bring its present prospects before the readers of the *Advocate*. The annual examination has just closed, and we but speak the universal sentiment of the patrons and friends, when we say the most entire satisfaction was given in every department of the school.

The English Department, under the care of Rev. John C. Ley and lady, evinces the most assiduous attention to the interest of the pupils. They sustained themselves before the

public, by showing a most thorough acquaintance with the text-books as far as advanced.

The Classical Department, under the care of J. J. McDaniel, A. M., won all praise, being highly applauded by all the educated persons present. Mr. McDaniel is a graduate of the South Carolina College, and happily combines the profound scholar with the Christian gentleman; and will give high tone to literary institutions, wherever he may be employed.

Also the Music Department, under the direction of Mr. Christian F. Ficker, German professor of music, greatly excelled for the time the pupils had been under his care; at the same time showing a most thorough acquaintance with his department.

So you see that this institution, so long and so sadly embarrassed, is rising in prospects, and deserves increasing patronage and support from the friends of education—with which she is destined to rank with the most noble institutions of this sunny land. Located in a healthy position, in the midst of a populous section of the country, surrounded by large bodies of rich land, these advantages secure to her numerous friends, and the almost certain prospect of enviable success.

The institution is now placed under the joint superintendence of Rev. J. K. Glover and J. J. McDaniel—Rev. Mr. Glover having special charge of the female department, and Mr. McDaniel of the male; each left to employ his own assistants, with Mr. Ficker still in the music department.

Rev. Mr. Glover is an experienced teacher, and furnishes flattering testimonials from former patrons. We have no doubt of the best success in his department.

At the last meeting of the Board, the Trustees found it necessary to provide more room for pupils. They therefore received the resignation of Rev. John C. Ley, and employed him as agent for that purpose. He is now in the field, and we can most cheerfully recommend him to the public as a gentleman of high moral integrity, and trust his cause will meet with the most liberal success.

THOMAS W. COOPER,
JOHN G. POLHILL.

July 14th, 1857.

[*From the Southern Christian Advocate.*]

EMORY COLLEGE COMMENCEMENT.

MR. EDITOR:—Saturday, the 18th instant, found your correspondent in the usually quiet village of Oxford, awaiting the commencement exercises of Emory College. As hotel accommodations were limited, he shared the hospitality of a friend.

On Sabbath morning the spacious college chapel was well filled, and Rev. James E. Evans preached the commencement sermon, from Matt. xxii. 37, 38. It was in his usual style—clear, forcible, practical. He had less liberty than on some occasions on which we have heard him, but it was a season of refreshing to many, such as we trust our college may ever enjoy on each returning anniversary.

In the afternoon, Dr. Lovick Pierce preached in the village church, from “Trust in the Lord with all thy heart, and lean not to thine own understanding.” He gave us just such an exposition, application, and enforcement of its truths as he alone can give.

On Monday, during the day, there were no public exercises. The Board of Trustees was in session, transacting the ordinary business of their annual meeting. Their Agent, Rev. William J. Parks, reported about thirty thousand dollars as having been raised on their proposed endowment of fifty thousand. The remaining twenty thousand, we doubt not, will soon be in hand. The Methodists of Georgia owe it to the Church, the country, and themselves, and will be true to neither, if they fail liberally to endow this institution.

On Monday evening the Sophomore Exhibition came off. The evening was pleasant, the crowd large, and the declamation good—not of the highest order, but giving promise of something better in the future. Some spoke well, decidedly so—others were sophomoric, very sophomoric.

Tuesday morning brought us the Junior Exhibition. Their programme was both rich and varied. The subjects were well selected and generally well discussed. Most of the young gentlemen acquitted themselves handsomely. Their sentiments were such as are in consonance with a sound, conservative morality. To one position taken by one of the speakers we should object—that is, that “religion is not an indispensable qualification for a good teacher.”

We believe it unsafe to commit our children to the tuition of irreligious teachers. However pure his own morals, and however assiduously he may labor to inculcate moral lessons on his pupils, yet so long as the teacher withholds his heart from God, and fails to identify himself with the Church, he must of necessity stand between his pupils and the cross of Christ. If our schools and colleges ever fulfil their mission to the Church and the world, they must be in the hands of men who fear God and keep his commandments.

At the close of the Junior Exhibition, the prizes were awarded to the Sophomore speakers of Monday evening. Bishop Andrew addressed them and announced the award. His address was a most felicitous combination of the speech and the sermon—plain, practical, and full of unction. The first prize was awarded to Mr. Bush, of Barnesville, and the second to Mr. Sapp, of Chattahoochee County, Ga.

On Tuesday evening the Rev. Weyman H. Potter addressed the Crescent Society. The sentiments of his speech were sound, well clothed, and well delivered.

On Wednesday morning came the exercises of the Senior class. Senior exhibitions generally fall below public expectation, especially if preceded by Junior exercises of more than ordinary interest. On this occasion, however, we were agreeably disappointed. The class gave decided evidence of talent, and we doubt whether a better addition to society has been made for years past. Their speeches were generally of a high order. To say that we could receive and endorse all that was said, would be more than might be expected on such an occasion, and yet with one exception we might go thus far. We are not prepared, however, to accept for ourselves, or recommend to others, as a model, one whose reputation rests mainly upon the fact that he caned a Yankee Senator. The sentiments of the speeches were sound and conservative.

We are pleased to learn that several of these young men propose to enter upon the work of the Christian ministry. About sixteen per cent. of the graduates of this institution are now in this work, and about twenty-five per cent. are engaged in teaching. Emory College is thus doing a good work for both Church and State.

The degree of Bachelor of Arts was conferred on twenty-

one young men, representing South Carolina, Georgia, Alabama, and Mississippi.

The Baccalaureate of President Thomas was replete with sound, practical truth—such as young men of the present generation specially need, and such, we trust, as they will appreciate and act upon in after-life.

The degree of Master of Arts was conferred on W W Thomas and William J. McDaniel, Alumni of the college. Rev. Eustace W Speer, Rev. Charles W Thomas, and A. Ewbanks, were elected *ad eundem gradum*. The degree of Doctor of Divinity was conferred on Rev. E. H. Myers and Rev. O. L. Smith.

At four o'clock P. M., the literary societies of the college were addressed by Dr. C. F. Deems, of N. C. His subject was self-culture, which he treated in a masterly style. Having never heard the Doctor before, we are not prepared to compare him with himself, but his large audience gave unmistakable evidence of their high appreciation of the effort. Thus closed the commencement exercises of Emory College. Long may she live to enjoy such seasons of interest and profit, and long may she continue to dispense her benefits to the Church and country.

[*From the Southern Christian Advocate.*]

MADISON FEMALE COLLEGE, GEORGIA.

THE undersigned, constituting the Board of Visitors appointed to supervise the examination of the classes in this institution, respectfully submit the following report.

We, in the first place, notice a fact peculiarly agreeable to ourselves, and one which we believe will be equally agreeable to all Southern men, to wit: that the entire corps of instructors in the literary department consists of gentlemen born and educated this side of Mason and Dixon's line.

The commencement sermon was delivered by the Rev. Dr. A. Means. Text, Epistle of Paul to the Hebrews, vi. 1. Of the manner in which this learned divine treated his theme it were needless to speak. Suffice it to say, he sustained the reputation for theological and literary attainments heretofore awarded to him by all who have enjoyed the

favor of his acquaintance, and especially by those competent to appreciate merit of the most distinguished character.

The examination of the classes commenced on Monday, the 6th inst., and was continued until noon of the following Wednesday. The mode of examination received the unqualified approbation of all persons in attendance—the examination being so conducted as to preclude the idea that “parts had been assigned.” The test of scholarship was rigid and impartial.

In reference to the proficiency of the pupils, it might be sufficient to say, that those parents and guardians most interested were most perfectly satisfied throughout. Nevertheless, we feel that it is incumbent upon us to designate certain classes which we deem worthy of special note, to wit: the classes in logic, rhetoric, evidences of Christianity, practical, mental, and moral philosophy, geometry, astronomy, and chemistry—all of which branches of polite education, with others which it were tedious to enumerate, are taught as effectually in the Madison Female College as in any other similar institution in the Union. Nor can we omit to notice the marked attention that appears to have been given to the juniors of the institution.

To-day, “Commencement Day,” the graduates of the present year read original essays, each on a theme selected by herself. To criticize these compositions is not our purpose, but this much we can with truth and candor say, they compared most favorably with the orations delivered on similar occasions in our male colleges. Of course, they were not all of equal merit; yet no one was so far superior to others as to justify invidious comparisons, and all reflected credit not only upon the fair writers, but also upon the professor of Belles Lettres, under whose efficient tuition the young ladies have been perfected in this universally useful branch of education.

After the compositions had been read, President Echols delivered his Baccalaureate. Of this address we cannot speak with too much praise. It was chaste and elegant in style, and delivered in a way that showed his heart was in the matter of his discourse. The burden of his speech was the practical duties which the graduates have now to perform, and the perfect compatibility of these duties with a

progressive intellectual improvement. In other words, the speaker sought to impress upon the minds of the pupils a truth which in this day seems to be obsolete, to wit, that high mental culture aids its possessor in the most ordinary avocations of life, and that education may and should be the handmaid of industry and religion.

During the commencement exercises, the audience was entertained at proper intervals with the choicest music. Professor Wassemer has not lost the prestige with which he commenced his duties. Indeed, we can safely say, and without fear of contradiction assert, that he is a "master;" nor must we omit a proper tribute to Miss Simmons, whose efficient aid has doubtless contributed much to Professor W's success as a teacher of the "art divine."

In conclusion, we must be permitted to say, that no institution in the Union presents better opportunity for the education of young ladies than this. The different professorships being filled by gentlemen of the highest attainments in the different departments, and the institution being located in one of the healthiest and prettiest villages in the State, the college is worthy of support; and we take pleasure in commending it to the patronage of the public.

• (Signed) A. T. MAN,
And seventeen other gentlemen.

[*From the Southern Christian Advocate.*]

CAROLINA FEMALE COLLEGE.

THE commencement exercises of Carolina Female College have just closed, and were intensely interesting. The classes examined, from the elementary to the Senior, gave evidence not only of a well-digested curriculum, but of efficient and thorough instruction. The compositions were well written, and read with aptness and self-possession. The performances on the piano were regarded good, and the specimens of work in the ornamental branches equally fine. The government of the institution has been well conceived, and faithfully administered, by President Walsh, assisted by a prompt and active faculty.

The college is located in the pleasant town of Ansonville, ten miles above Wadesboro', in Anson county, North Carolina,

immediately on the plank road from Cheraw to Rocky river; and there is a daily line of stages to and from Cheraw, connecting with the Cheraw and Darlington Railroad, and also a line every other day to and from Salisbury, connecting with the North Carolina Central Railroad. The situation is one of acknowledged health and beauty, having been a place of resort for invalids before the college was instituted, both for its fine mineral spring and the entire absence of all miasmata. We ascertained upon inquiry in accordance with the above stated facts, there had not been a case of serious indisposition during the last collegiate year. The college is favorably located for a large section of country comprising several counties in North, and several districts in South Carolina; and under the presidency of its able head, and the aid of a very efficient faculty, surely cannot fail of success. The institution is under the patronage of the South Carolina Conference, and sustains a most admirable geographical position in reference to similar institutions under its care.

We must not omit to notice that a feature, new to us, and productive of excellent results, was introduced into the examination exercises. Detachments of young ladies entered into prepared conversations on the different branches of study, and acquitted themselves most admirably. This feature met with the favor and received the endorsement of the entire auditory.

The commencement sermon was preached by Rev. W. A. McSwain, to a large and attentive congregation, on Sabbath morning, in the church which stands upon the College Campus. A scientific address was delivered by Professor Gilliam on Tuesday evening, and was decidedly able and eloquent. The Literary address was delivered on Wednesday evening by Col. Walter F. Steelé, and was handsome both in its conception and delivery, containing much striking and original matter, the very thing for the times. The address to the graduating class, presenting each member with a copy of the Holy Scriptures, was delivered by Rev. M. A. McKibben, and was appreciatively heard by the class, and the large audience in attendance.

The regular exercises of the college will open again on the 15th of October next, at which time the hope is expressed that there will be a large increase of students. It is with

unfeigned pleasure we announce that the financial condition of the institution is better than it was supposed to be a year ago; and we hope, by the aid of enlightened liberality, it will continue to improve until placed beyond the reach of all ordinary liabilities.

W. A. McSWAIN,	} <i>Committee.</i>
H. C. PARSONS,	
S. H. BROWNE,	
M. A. McKIBBEN,	
L. JOHNSON,	

Wadesboro', July 24, 1857.

[*From the Nashville Christian Advocate.*]

TENNESSEE FEMALE COLLEGE.

MR. EDITOR :—The examination of this young and flourishing institution commenced on Monday, the 29th ultimo, and continued for three days.

The examination was impartial and thorough, and proved most satisfactorily that the president, Rev. Mr. Sharpe, and his accomplished corps of teachers, have discharged their duty faithfully and successfully. The classes all exhibited a very correct knowledge of the several studies, as far as they had pursued them. Altogether, it was one of the most satisfactory examinations we have had the pleasure of witnessing. We do not intend to make distinctions in the classes, or in the pupils composing the different classes. We speak of them in the aggregate. Each class did great honor to the teachers and credit to themselves. The musical department is conducted with taste and skill, and the professor of music evinces a thorough knowledge of the science.

The entertainments on Tuesday and Wednesday nights, consisting of a national and musical drama, were in good taste and highly entertaining, reflecting great credit upon the young ladies engaged in them.

This college is situated in Franklin, Tennessee; the building is commodious, well arranged, and tasteful; it is an ornament to the town; and those enterprising citizens who have gotten up this institution deserve great praise.

The building is of sufficient capacity to accommodate 150 or 200 boarding pupils; the rooms are large and well ventilated, so as to secure health and comfort.

We can in sincerity recommend this school to parents who have daughters to educate. The first session has given great satisfaction to the friends of the institution, and its success is confidently expected. The number of students this session exceeded one hundred and thirty; and, from the prospects, which are reliable, will, we confidently believe, reach one hundred and seventy-five or two hundred the next session.

W D. F. SAWRIE.

Nashville, July 9, 1857.

[*From the Nashville Christian Advocate.*]

LOUISVILLE CONFERENCE SEMINARY.

THE close of the fourth scholastic year of this, the only institution of learning under the control of the Conference whose name it bears, was marked by one of the most satisfactory examinations that it has fallen to our lot to witness. It most satisfactorily established the conclusion that the Principal, Prof. D. A. Beardsley, imparts and requires a thorough acquaintance with the studies pursued, as well as that he urges his pupils to a rapid advancement. We noticed particularly the thoroughness of their acquaintance—as far as they had advanced—with Latin, French, and the higher Mathematics.

The closing exhibition reflected honor upon the heads and hearts of both Principal and pupils, for the chasteness of their selections, the strength and beauty of their original compositions, and the naturalness of their delivery. But what pleased us most in the excellent Principal, was the mild yet strict discipline which he maintains among those committed to his charge. His past course warrants us in saying that he will permit no student who indulges in immoral practices to remain in the institution to corrupt the hearts of any who may be committed to his care. It is evident that he feels most keenly the responsibilities devolving upon him as the instructor, not only of the intellectual but of the moral qualities of his pupils, and especially of those from a distance, who board in the boarding-house of the institution. Young men who come to this institution must expect to be subjected to proper discipline, to be studious, and moral in their deportment. Method, discipline, and industry in

acquiring knowledge are the surest guarantees against the formation of bad habits.

This seminary is located at Hardinsburg, Breckinridge County, Kentucky, ten miles from the Ohio river, at Cloverport, from whence there is a daily line of stages, as well as a daily line of four-horse coaches from Louisville, a distance of fifty-five miles. The location is so healthful that an epidemic has never prevailed there, and the protracted lives of an unusually large number of its citizens show that it has been, and still is, remarkable for its salubrity from its first settlement. The water is mostly of the purest freestone, together with some of the best limestone, and the town boasts of as good society, although small, as any village in Kentucky. And if accessibility, healthfulness, excellent opportunities for instruction, and zealous care for the morals of students, will induce patronage, surely this Seminary will be still well patronized at its next session—which begins on the first Monday in September next—and through all the bright future which may be before the institution.

Respectfully,

N. H. LEE,	} <i>Visiting Com.,</i>
J. D. BARNETT,	
S. D. AKIN,	

Lou. Conf.

July 4, 1857.

[*From the Nashville Christian Advocate.*]

SHELBYVILLE UNIVERSITY.

THE second Commencement of this institution closed on yesterday evening, and was a very interesting time. On my way thither I met a gentleman from Nashville who had been in attendance. He said he had never in his life witnessed more elegant proficiency among college students. As this was its second year, many graduates could not be expected; yet there was *one*—a young Mr. Robinson, son of Dr. R. of Huntsville—who promises to be an honor to his diploma. A fox once complimented herself on the numbers of her family, and reproached the lioness because she had but one. “Ah,” said the lioness, “that is true, but that *one*, you may take notice, is a *lion*!”

The crowds in attendance on the occasion were so great that no house in the city could hold them, and the dépôt was

finally resorted to, and even that was found too small. The Conference has reason to be highly pleased with the early success of its efforts in education, and with the proficiency of Dr. Hamilton and his corps of professors; and Shelbyville, also, may well be proud of her University. May the smiles of Heaven be on them all! S. D. BALDWIN.

[From the *Richmond Christian-Advocate*.]

COMMENCEMENT AT WESLEYAN FEMALE COLLEGE, MURFREESBORO,' N. C.

FOR a week previous to the closing day, the different classes had been undergoing, before the Faculty and Board of Visitors, examinations sufficiently rigid to test with considerable accuracy the knowledge of each student of the text passed over in the session. All who heard them say that they were highly satisfactory, and creditable alike to teachers and pupils. In regard to the examinations, I would add, that they are not public, as at some other colleges. For reasons conclusive to those in authority, (and we think to the common sense of every man,) none are admitted save those interested, viz.: the parents and guardians of the students, and a Board of Visitors appointed by the Trustees.

The sun of the 15th July rose from an unclouded horizon, as if smiling with unusual brightness upon the young college, on that the *birth*-day of her first-born.

But we are interrupted in our musings by the appearance of the graduating class, *thirteen* in number, making their way, as best they can, between the chairs and hoops almost completely blocking up the aisle to the rostrum, all attired tastefully, like brides, in simple white, save two, who are in mourning. At length they reach the rostrum, and the President, rising, announces that "the exercises will be opened with prayer by the Rev. James D. Coulling." Instantly all are reverently standing, while the reverend gentleman supplicates the Divine blessing upon the College and all connected therewith. After prayer, the exercises are carried on in the following order, as printed in the programme:

1. The Salutatory—"The Scholar's Hope." Miss LUCIE F. KEESEE, of Hampton, Va.

Music—"Blue Bells"—Misses D. HODGES and E. C. JORDAN.

2. "Old Things have Passed Away"—Miss O. VIRGINIA BARNES, of Hertford county, N. C.

Music—"Vienna March"—Misses LAWRENCE and SOUTHALL.

3. "The Final Dissolution of the Earth"—Miss HOR-TENSE BOWDEN, of Northampton county, N. C.

4. "Columbia, the Land of the Free, the Home of the Brave"—Miss ELLA E. HARDY, of Bertie county, N. C.

Music—"Musical Rockets"—Miss O. WILLIAMS.

5. "The Modern Belle"—Miss PAULINE HODGES, of Norfolk county, Va.

6. "Happiness, and the circumstances conducive to its attainment"—Miss JULIA NORFLEET, of Suffolk, Va.

Music—"Les Clochettes"—Miss S. NORFLEET.

7. "The Horrors of Commencement to the Graduating Class"—Miss M. KATE RAWLS, of Nansemond county, Va.

Music—"Music Box Waltz"—Misses PIPKIN and HOLLEY.

8. "The Modesty of True Greatness"—Miss LAURA REED, of Hertford county, N. C.

Music—"Violets"—Song—Misses ELOISE JORDAN and SAVAGE.

9. "The Divine Benevolence"—Miss ANNIE B. SMITH, of Nansemond county, Va.

10. "To-morrow"—Miss BETTIE B. TAYLOR, of Northampton county, N. C.

Music—"Silence"—Song—Misses HART, PIPKIN, and SOUTHALL.

11. "Self-Reliance indispensable to Great Achievements"—Miss MOLLIE R. WESTON, of Norfolk county, Va.

Music—"Campanella"—Miss M. L. COWPER.

12. "The World a Century Hence"—Miss P. SUE WILLIAMS, of Gates county, N. C.

Music—"Ernani"—Misses ELOISE JORDAN and STOAKES.

13. Degrees conferred.

14. "The Missionary"—Valedictory—Miss AURELIA R. PRUDEN, of Hertford county, N. C.

15. Address of the President.

As their *voluntary* choice, the graduates were allowed to read their own essays. In regard to the order in which they

were read, no discrimination was made. The Salutatory and Valedictory addresses were read by two of the young ladies selected by their classmates. Concerning the matter of the essays, and the manner in which they were read, there was but one opinion expressed, and I but echo the sentiments of all who heard, in saying that they were chaste and elegant compositions, evincing a variety of talent, and bearing traces of well-trained minds, as well in the close thought and searching logic which gave them solidity, as in the keen satire and polished rhetoric which embellished them. The Valedictory was truly affecting. The President, Rev. Joseph H. Davis, in his address, basing his remarks on the maxim, "*Not for myself, but others,*" gave them his parting admonitions and counsels in so affectionate a manner, and closed bidding them adieu so feelingly and eloquently, as to draw tears from many eyes, from those indeed of some of the sterner sex, forsooth, not used to the melting mood. At the close of the address the graduating class, through Rev. John C. Granberry, who, in a few beautiful and highly appropriate remarks, acted as their instrument, presented the President with a handsome silver salver and cup bearing the inscription: "*Presented to President J. H. Davis, by the First Senior Class of Wesleyan Female College, N. C., July 15th, 1857*"

In the afternoon, at four o'clock, the annual address was delivered at the church in the village by Rev. John E. Edwards, of Petersburg, Va., on the much-vexed question, "*The Proper Education of Woman.*" On so mooted a subject, one would have thought that nothing new could be said. Those who heard Mr. Edwards, however, were convinced to the contrary. As a literary effort, his speech was a fine specimen of composition; and it abounded in brilliant flashes of wit, and touches of biting sarcasm. The polished darts of his satire and irony were hurled with success against the too widely prevailing notions of a *fashionable education*. To those who know his inimitable style of delivery, it will be no occasion for wonder to hear that he had the audience completely under his power, causing them to become alternately grave and gay, to weep and to laugh. We hope the address will be given to the public.

At night the musical concert came off. During a recess in the exercises, presentations were made to Professors Carr,

Hargrave, and Neal, by the different classes, as tokens of the esteem and affection felt for them. They were received with handsome replies by each of those gentlemen. F.

[*From the North Carolina Christian Advocate.*]

GLEN-ANNA FEMALE SEMINARY, N. C.*

MR. EDITOR:—The commencement exercises of Glen-Anna Female Seminary were opened on Sunday the 12th inst, by an able sermon from the Rev. N. F. Reid, of Greensboro'. The eloquent speaker dedicated this young institution to God, and under Him to the great cause of female education, in a discourse which equally edified and delighted all who heard him. On Monday the lower classes were thoroughly examined, and gave entire satisfaction to their parents and guardians. Early on Tuesday morning the audience assembled, and crowded the chapel to witness commencement exercises. Classes were examined in all the studies usually taught in our best female colleges. Where all did so well it may not be proper to make any discriminations; but we must mention especially the classes in arithmetic and English grammar. In this age of humbugs, our best schools and colleges are too apt to neglect the primary studies, and hurry the student on, without the necessary knowledge and mental discipline, to the higher branches. We are glad, therefore, that Glen-Anna is not ashamed but rather proud, even on commencement days, to show her proficiency in these most important and practical studies. And then the classes in Algebra and Geometry acquitted themselves in a manner which ought to make many of the graduates of our male colleges feel ashamed of their attainments. The compositions were chaste and elegant, and pervaded by the deep tone of piety which prevails in this institution. The music, paintings, and fancy-work were very fine, and showed that while Glen-Anna places the greatest stress upon the solid studies, the ornamental branches are not neglected. The best evidence of the superior excellency of the entire

* The Editor of the Annals may be allowed to take special interest in an institution of learning founded by himself with much toil and cost, bearing the name of his wife, and pursuing a course of such success and usefulness. It is doing much for North Carolina.

exercises, was the perfect harmony and good feeling which they seemed to infuse into the whole audience.

We can freely commend Glen-Anna to the confidence and support of the public. It is located at Thomasville, a beautiful and healthy village on the North Carolina Railroad; and while the young ladies may enjoy the advantages of good society, they are free from all temptations to extravagance. The cheapness of this school and the noble efforts which the trustees are making to bring a liberal education within the reach of all classes of society, should strongly recommend Glen-Anna to the public patronage. The President of the Board, J. W. Thomas, Esq., promises that the grade of scholarship here shall be second to none; and his known energy affords ample assurance that Glen-Anna will be supplied with a corps of teachers qualified to place this institution in the front rank of female colleges in our country.

A FRIEND.

July 22, 1857.

[*From the Texas Christian Advocate.*]

SOULE UNIVERSITY.

THE undersigned, members of the Committee of the Texas Conference appointed to visit Soule University, met at Chappell Hill on the 24th inst., to attend the examination and annual commencement of that institution.

It seems to be due alike to the Conference, to itself, and to the public, that the University should be fairly represented as it appeared to the Committee on that interesting occasion.

The edifice which it is in contemplation to erect for the use of this institution is not yet commenced, and the policy is wise perhaps, and certainly safe, which, content with buildings suitable or sufficient, at least for present necessities, would defer even the laying of the corner-stone until the most of the funds necessary for its completion were in hand. In the mean time the handsome lot, ten acres square, on an eminence at Chappell Hill, donated by the munificence of a liberal friend, and now lying vacant, seems to make a touching though silent appeal to the friends of education for the materials and work which shall build upon it a monument

to their liberality, destined to endure, in itself and in the work which shall be done in it, to generations yet unborn—an appeal which we trust will be felt and responded to at once. Some have set the example—let many follow till the work is done. Let agents, preachers, and friends, call attention to this specific object, and let all have an opportunity to place in the wall blocks of marble, stone, or brick, with names inscribed upon them, or to be enrolled and treasured up in the archives of the institution while its walls shall stand.

The endowment progresses well. By the earnest and well-directed efforts of our excellent agent, Rev. R. W. Kennon, notwithstanding the short crops, and consequently unfavorable season for his operations, considerable amounts in money and land have been received, which will doubtless be duly reported by him. Ours is not financial, but we think the endowment has already reached to about forty thousand dollars in money, and near thirty thousand acres of land. The Committee was pleased to observe with what particularity notes and deeds were called for by the Board and furnished by the Agent. Many, intent apparently only to have figures to report, and content with subscriptions merely, have lost much, but our worthy Agent, having the interests of the institution at heart, and with a lively recollection, doubtless, of the effort which many of his subscriptions cost him, is prudently indisposed to lose the fruits of his toil, and by promptly taking notes bearing ten per cent. interest, and deeds to land, the endowment becomes secured. The Board has wisely availed itself of the scholarship system as a means of increasing the endowment; an expedient, the benefits of which have been realized by other institutions in older States, and which, while it endows the institution, affords to liberal patrons, not only the opportunity of educating their own children on advantageous terms, but also of bestowing education as a charity—the best charity, save one, that ever was bestowed—upon poor and deserving youth.

From the continued labors of the Agent, and the active coöperation of the preachers, to which they are pledged by a unanimous resolution at the last Conference, much is to be expected, as also from the business character and financial

ability of the Board; but it must be borne in mind that faithfulness in the Agent, and financial ability in the Board, cannot, strictly speaking, originate means or create resources. If, in a few years, the site donated for the buildings of this institution shall, instead of vacant ground, exhibit a splendid edifice, and if the faculty, instead of three and another in prospect, shall consist of a full corps of able professors engaged in the instruction of hundreds of the youth of our State, the liberality of our people by donation and patronage must furnish the means.

The patronage of the institution during the past year is quite encouraging. Ninety-five students were under instruction in the University; and we may add that in the Female College eighty-two were reported, making a total of one hundred and seventy-seven in attendance here for education. While the number, especially in the University, is very small compared with what the patronage of the Church in Texas could have done for this institution, it must be remembered that this was the first whole year in its history, and that the present is scarcely an earnest of what its patronage will be, when a little more time shall be given for the faithful performance of duty on the part of the President and Professors, and a corresponding effort on the part of its friends to bring its character and claims permanently before our Church and the people throughout the State. While, therefore, the Board, in hopeful spirit and with generous confidence, increase accommodations, and add to the Board of instruction Professors of talents and learning, and while the Professors give themselves untiringly to the performance of their duties in the ablest manner, let the preachers and friends be true to themselves and the confidence reposed in them, and students are now preparing in schools convenient to their homes, who, in a few years, shall seek admittance here by hundreds, and we shall erect an edifice and build up an institution here which shall realize our highest hopes and be worthy of the honored name it bears.

The examination and commencement exercises came off on the 24th and 25th, the former occupying the mornings and afternoons, and the latter the evenings of both days. In the spacious and airy church between the present University and College buildings, at the sound of the bell, Professors

and students, Committee, Trustees, and visitors assembled. A platform or stage had been erected in front of and around the pulpit, on which were first arranged the students and Professors; near the latter were seated the Committee by invitation, leaving the main body of the large church for visitors, parents, friends, and relatives, many of whom were present on the occasion, and examination commenced. It was conducted by the Professors, and the manner in which they performed the duty made it apparent to all that, conscious of having done their work faithfully, they did not shrink from a faithful exhibit of the result. Without special preparation for particular questions, the common expedient of dishonest display, the students seemed generally prepared to answer the questions propounded, creditably to themselves and their instructors, to the satisfaction of the Committee, and to the gratification of their parents and friends. The correct and fluent rendering of English sentences into Latin and Greek, in addition to translations into English, the more usual and easy exercise of the classical course, seemed to the Committee to be deserving of especial notice; as also the ready solutions and lucid demonstrations of difficult algebraical and geometrical problems, evincing that happy union of judicious instruction and faithful study, which gave promise of a high grade of scholarship. Indeed, the Committee feel it to be but justice to say that the performance of this class in their examinations on the subjects mentioned above, would compare favorably with that of the same class in any of the older institutions of our country.

Owing to the infancy of the institution, no student has yet advanced beyond the second year of the prescribed course of study, and the class farthest advanced is comparatively small, but the numbers just now about to enter, and preparing to enter next upon the course, warrant the expectation that the succeeding classes will be larger.

The advanced classes already engaged in and just admitted to the study of the course, being through with their examination on the 24th, in the evening of that day quite a large audience, crowding even the aisles and doors, assembled to hear the address expected on the occasion. Hon. J. C. Wilson, previously invited, being absent on account of indisposition, Rev. W. G. Foote, a member of the Committee,

invited on the occasion, addressed the large and attentive audience at some length, on the claims and prospects of the institution.

On the 25th, the examination of the Preparatory Department was conducted by the Principal, in the hearing of which the Committee was pleased to observe that the lower but highly important branches of education had not been neglected in that department. Progress and proficiency in grammar, geography, and arithmetic were clearly exhibited.

The evenings of the 24th, after the address, and of the 25th, until a late hour, were devoted to an exhibition of the results of cultivation in the power and graces of oratory. The large audience was interested and highly entertained by speeches from the students, alternating with dialogues, in which the young ladies of the Female College bore the principal part. The speeches of the advanced class were original and admirable, both in matter and manner. Those of the remainder of the students were generally well selected, prepared, and delivered, giving evidence of due attention to this important part of education. The dialogues were appropriate and handsomely executed, exhibiting a retentiveness of memory and self-possession, under trying circumstances, scarcely to have been suspected. Music, instrumental and vocal, varied in character and admirable in execution, evinced skill, taste, and successful instruction in the musical department, and greatly heightened the pleasure of the occasion. Indeed, the entire participation of the Female College in the exercises of the occasion was happily conceived and tastefully executed—very creditable both to instructors and pupils, and highly appreciated by the Faculty and friends of the University. At a late hour the exercises were concluded, and the audience dispersed, evidently highly gratified. For ourselves we can truly say that, in the varied enjoyments of the occasion, we did not regret the weary miles we travelled, and whether officially called or not, we would travel them again to be present on such an occasion, and think that our preachers and people would be well repaid by a day's journey, or even more, to the commencement of Soule University.

W. G. FOOTE,
L. B. WHIPPLE,
C. W. THOMAS.

Chappell Hill, June 26th, 1857.

[From the *New Orleans Christian Advocate*.]

CENTENARY COLLEGE—COMMENCEMENT.

THE commencement of this joint institution of the Mississippi and Louisiana Conferences, is a reunion of the people in both, who are so happy as to live within striking distance, and many come from far. To the hospitable villagers of Jackson, it is like the annual overflow of the Nile in the inundation rather than the deposit, for few spots look so lean and waste the day after.

The gathering was in the centre building. The main hall is one hundred feet by seventy-five, and, when finished, will be the handsomest and largest audience-room in the country. From the experiment of the occasion, we fear it is constructed more for the eye than the ear; but it is not finished, and what remains to be closed up of opening, and floor and galleries, will improve its acoustics. How many it will seat is a question of fashion: the milliner must be consulted as well as the builder. *Sans crinoline*, we should say two thousand.

The representatives of the two literary societies occupied Tuesday morning and evening. The speeches were creditable, but, with a few exceptions, too long. Friends and visitors are not so much concerned to know what the students have to say, as how they say it. Of them they come to judge rather than learn, and a ten minutes' speech is enough for that.

Hon. Harry T. Hays, of New Orleans, made the literary address at 12 M. Mr. Hays is an alumnus of this institution. His address was a finished production; his manner a high combination of gracefulness and energy. With a brief and clear exposition of the temper of the times, were interwoven arguments for literary culture, and happy illustrations of the necessity of moral character to give tone and force as well as useful direction to mental power. We hope it will be furnished for publication.

The address to the alumni was delivered by Mr. Weathersby, of Mississippi. His subject was the Judiciary, which he handled with considerable ability.

Wednesday had a rich programme. We give the order of the day as it came off, throwing in sundry notes that were pencilled.

Hope, Man's Greatest Incentive—MARTIN ANDING, Yazoo City, Miss.

The poet Campbell, for some cause or other, is said to have disliked being called "Author of Pleasures of Hope;" but they graved it on his tombstone, and collegians will quote it. This speech was freshened and redeemed from commonplace by a touching allusion to Lady Franklin.

Panoply of Liberty—W T. ATKINS, Monroe, La.

Some sail allowable on such a subject, but well ballasted with thought.

The Ultimate Triumphs of Republicanism—A. L. D. CONRAD, East Baton Rouge, La.

For sickness excused.

Democracy of Letters—L. M. PIPKIN, St. Helena, La.

Literature, as such, neither a cause nor effect of national liberty or public welfare. Tyrants had pet poets and artists, despotism its hireling historians, and aristocracy its panegyrists, but letters among the people, learning, even though not so finished yet diffused, free discussion, a free press, that was the thing. Sensibly argued. By the way, a son of Rev. B. Pipkin, the second who has graduated here with credit.

The True National Conservator—R. W Y. NEWPORT, East Baton Rouge, La.

Pleasant, well-modulated voice, action graceful, periods musical. The orator of the class.

Liberty's Tide—Its Ebb and Flow—R. D. NORSWORTHY, Jackson, La.

In afternoon: did not hear him.

Musings Over the Past—The Guide to the Future—S. E. PACKWOOD, Pike county, Miss.

Dr. D. furnished us this note: "Creditable speech, but poorly delivered."

The Emerald Isle—P. M. HUGHLETT, Tipton county, Tennessee.

Excused.

Aims and Beauties of Astronomy—H. L. POND, Jackson, La.

Rhapsodical—moral, elevated.

“La Vertu d’un Cœur Noble, est la Marque Certaine”—ANTHONY SAMBOLA, New Orleans, La.

Such graduates are a peculiar honor and function of this college. Thus does our Protestant Church vindicate her educational enterprises. Many Creoles—mostly of French extraction—have been educated here, preferring the solid curriculum of Protestant to the mummerly and hollow pretensions of Papal institutions. The influence of a four years’ residence, with such associations and teachers, may be well imagined. When Centenary lays her hand upon the youth of this semi-Romish State, and passes them through her halls, the priesthood may inculcate illiberal and exclusive dogmas, and lift up a consecrated wafer—it will be in vain.

A certain judge in Feliciana falling upon a French phrase, while quoting legal authorities, exclaimed: “Here’s something in *Latin*, the court don’t understand.” This French speech took the place of the Latin salutatory. Our notes say:

Animated. Appreciative groups of listeners applauded frequently. The bouquets thrown the speaker were elegantly picked up from the platform, and a bow made *a la mode*. Pity that bow did not come off early in the day; it might have prevented some of the stiffest bendings and bowings, with legs astride, and hands holding flowers, thrown aloft.

Valedictory Addresses—1st Honor—P. C. JAMES, Yazoo county, Miss.

Divide this question: the address to the citizens kind, to the students sensible, to the class frigidly cold, to the Joint Board in good taste, to the Faculty admirable. Mr. James, we judge, is a young man of fine principles and hard sense, with Dutch phlegm and application, but utterly destitute of fancy. He might draw tears with the use of a string of Weathersfield onions: nothing short of it. He is the son of Rev. Peter James, scion of a worthy stock, and a useful and honorable, though not brilliant future, may be safely counted on for him.

Upon these the degree of A.B. was conferred, in testimony of which President Miller delivered each a diploma. The President, however, is yet due the class and audience the usual speech, which we do not let him off from.

To the several graduates we have devoted much space, because it is an era in their lives. They belong to that front rank of young men who are the hope of families, the Church, and country. As such, we feel a deep interest in them, and if our criticisms are not fair, liberal, their future will do them justice. The race is yet to be run: we tell not how they come out, but in what style and order they entered it.

The observed of all observers, since his arrival Monday evening, was Bishop Pierce. Accompanied by his brother, Rev. J. L. Pierce, he came by way of Memphis, and in good time. The Bishop came prepared for a sermon of dedication, but the building was not finished. He is accustomed to surprises, and can change his front on the eve of battle. On Wednesday, 12 o'clock M., he delivered an address on the Relation and Duty of the Church towards Public Education. When the theory, or rather principle, laid down by him becomes the general belief and practice, then the better time has come. Religion and education were widened in their definitions till they met each other—nay, more, interpenetrated. Notwithstanding our practice lags so far behind—notwithstanding the strong prejudice and stereotype declamations against denominational and sectarian education in these parts, we have met with none who were not as well convinced by the Bishop's arguments as delighted by his eloquence. In a thousand thoughtful minds he enthroned a great idea.

His address, of an hour's length, wound up with a silver peroration. The necessities of the Building Committee urged a collection and subscription. It was taken up in his genial and efficient way, and amounted to about \$5000.

Of the examinations there will be a distinct report published. It was read, and gives discriminating praise to the able Faculty. The salaries of the Professors have been raised from \$1200 per annum to \$1500. The college during the year past has been prosperous in its finances, and had more patronage from abroad than heretofore. A neat catalogue

has just been published. The number of students of all classes is two hundred and two. The Preparatory Department sends up a better contingent of well-prepared Freshmen this year than ever before. Its friends are called now to an effort, which its position justifies and demands—an effort to complete its endowment and its main building. It is the hopeful aid which a rising and not a falling institution calls for. Progress calls—an inspiring voice! To hold on the old way, with the old accommodations, would have been comparatively easy. But a growing Church and a growing State forbid us to stand still. Responsibilities are greater: opportunities are greater. Let us meet them. Not the wants of the college, but the wants of the country and Church urge. Shall they not be met liberally, promptly?

[*From the Nashville Christian Advocate.**]

EAST ALABAMA COLLEGE.

THE corner-stone of the East Alabama College was laid August 12th. Having received repeated and pressing invitations to attend and take part in the imposing ceremonies of the occasion, we contrived to escape from our office, and in twenty-eight hours the cars brought us to the beautiful town of Auburn, on the Montgomery Railroad—the site of the college. Here we were met by Dr. Jennings, the preacher in charge of the station, and other ministers, who conducted us to our old delightful home at Sister Harvey's. Bishop Pierce joined us there at the arrival of the midnight train. He was in good health and spirits—inconstant travelling and speaking, etc., seem to agree with him.

At 11 o'clock, under a bright, blazing Alabama sun, we found ourselves in a procession, made up of Masons, Odd-Fellows, clergy, trustees, citizens, etc., which moved to the college premises, where, after prayer by Dr. Dorman, the corner-stone was laid with the usual Masonic ceremonies. The following articles with due solemnity were deposited in the corner-stone:—1. Bible. 2. Hymn-Book M. E. C., S. 3. Discipline M. E. C., S. 4. Charter East Alabama Male College. 5. List of Officers and Trustees do. 6. List of Contributors do. 7. Package containing Nashville, Southern,

* Written by Dr. Summers.

New Orleans, and Texas Christian Advocates, and South-western Baptist. 8. Package containing S. S. Visitor, Bible Society Record, American Messenger. 9. Package containing National Intelligencer, Washington Union, Auburn Gazette. 10. Copy Ann. Rep. Miss. Soc. M. E. C., S., 1857. 11. Copy Minutes Ala. Conf., session 1856. 12. Box of U. S. Coin—gold, silver, copper. 13. Package containing specimens of quartz gold from Tallapoosa county, Alabama. 14. Lamb-skin Apron of Free and Accepted Masons of Auburn. 15. Regalia of Odd-Fellows. A speech of great appropriateness and excellence was then delivered by Bishop Pierce, followed by some remarks from another. After these exercises, some four thousand people, it is thought, surrounded broad tables seven hundred feet in length, spread under the canopy of heaven, and covered with the barbecued and otherwise prepared flesh of some two hundred quadrupeds—swine, goats, sheep, etc.—and say a thousand bipeds—turkeys, chickens, etc.—with bread, vegetables, pastry, etc., in proportion. We feasted our eyes with the sight—our friends will readily suppose that we would have feasted the palate as well, had it not been for an indisposition which laid an embargo on any epicurean propensities that might otherwise have been gratified.

At night, a large concourse was entertained and edified by an eloquent speech from the Hon. and Rev. H. W. Hilliard, whose Ciceronian periods told with marvellous effect upon his appreciating audience. He was followed by a few remarks from another, and these by a subscription of several thousand dollars to the institution.

All the speakers on the occasion took high ground on the subject of education by the Church—and by the Southern Methodist Church in particular. Dr. Hilliard made a very strong point on the Southern basis; and Bishop Pierce elaborated most cogently and successfully the ecclesiastical argument. We presume the Church will be favored with the speech in print.

The Trustees of the East Alabama College were fortunate in the selection of an Agent, the Rev. E. J. Hamill having been, at their solicitation, appointed to the college agency at the last session of the Alabama Conference. Under circumstances far from propitious to the enterprise, he has suc-

ceeded, by his singular zeal and popular address, in raising over \$25,000 in notes, swelling the subscription to some \$90,000. The trustees are sanguine in the expectation of eking it out to \$150,000, of which amount \$50,000 will be expended on the college edifice, and \$100,000 will be appropriated to the endowment of the institution.

The college edifice is to be an imposing structure—three stories and a half in height, above ground; one hundred and sixty feet front, and seventy feet in breadth. The plan was furnished by Mr. Britton, of Philadelphia.

The College is to open its halls for students in October, 1858. Meanwhile, there is a Preparatory Department in successful operation at Auburn, containing one hundred and ten pupils. It is gratifying to add that a gracious revival of religion has obtained among the students during the present year.

Our venerable Brother Glenn is President of the Board of Trustees, which is composed of ministers and laymen, who seem resolved to make the institution a credit to the country and to the Church.

Notwithstanding our physical suffering, we very much enjoyed the visit to Auburn. We had the pleasure of taking by the hand a great many of our Alabama friends, including a number of ministers—Messrs. Blue, Hutchinson, Lancy, Price, McCarty, Neal, Cotten, Duncan, Clement, Bancroft, and others—all of whom seemed to take great interest in this educational enterprise. We were especially gratified to meet with Dr. Lipscomb, in improved health—so much so, as to justify his continuance as President of the Tuskegee Female College. He informed us that a large number of young ladies have been already entered for the next session of this singularly prosperous institution.

On our return, we fell in with Bishop Andrew, who was bound for Chattanooga, *en route* for Kansas; but a serious indisposition made it advisable for him to proceed to the house of his daughter, forty miles east of Atlanta, where it is hoped, by the blessing of Providence, he will recruit so as to be able to attend the sessions of the Kansas, Missouri, St. Louis, and Indian Mission Conferences. Several physicians, among them Dr. Means, whom we had the pleasure of meeting at Atlanta, protested against the Bishop's con-

tinuing his journey at the present time; and much as we desired his company, we were glad that he yielded to the advice of his friends. God grant that his health may be restored, and his valuable life be preserved to the Church!

Since our return, we have received a letter from the Rev. G. W. F. Price, giving us some interesting items concerning the action of the Board of Trustees in reference to the general plan of study projected for the institution, and the gentlemen chosen to fill some of the chairs of instruction. This action took place after we left Auburn. We copy a few paragraphs from Brother Price's letter, in order to give his scholarly views on the plan adopted by the Board. He says:—

“A committee, consisting of Professor John Darby, Hon. Robert Dougherty, Col. E. R. Flewelling, Dr. H. V. Smith, and G. W. F. Price, was appointed to draft and submit a general plan of study for the institution. The report was drawn up by the sub-committee, J. Darby and G. W. F. Price.

The proposed plan divides the course of instruction into four great leading departments.

1. *Philosophy and Ethics*—including Intellectual Philosophy, Moral Philosophy, Political Economy, Political Ethics, Evidences of Christianity.

2. *Mathematics*—including Algebra, Geometry, Trigonometry, Analytical Geometry, Differential and Integral Calculus, the Application of Mathematics to Mechanical Laws, Astronomy, Mechanics, Optics, Civil Engineering, Surveying, Navigation.

3. *Literature*—including the Latin and Greek Languages and Literature, Greek and Roman Antiquities, English Literature, with special reference to its Anglo-Saxon Element, and embracing in its range Rhetoric, Logic, Æsthetics, History, Poetic Readings, Elements of Criticism.

4. *Natural History*—including Chemistry, Natural Philosophy, Magnetism, Electricity, Heat, Zoölogy, including Mammalogy, Ornithology, Entomology, Conchology, Herpetology, Botany, Geology, with Lectures upon Hygiene.

Modern Languages, and Hebrew Language and Literature, constitute a supplementary department outside of the regular course.

You will observe that this plan of instruction introduces into the course of study a fuller range of subjects in Natural History than is commonly done in our collegiate institutions. In this respect a radical, though not very extensive, innovation is designed. While in some institutions of our country, as at Harvard, Yale, Columbia College, N. Y., University of Virginia, University of Alabama, South Carolina College, these topics are pursued to a respectable extent, in the great majority of institutions—and especially in our Church colleges—the whole subject is almost entirely ignored. Scientific instruction in these institutions is confined to the delivery of a few Lectures upon Geology and Mineralogy, with perhaps a course of Chemical Lectures, and a passing notice of Botany and its cognates. In these institutions, on the contrary, classical instruction is allowed to occupy from one-half as a minimum to more than two-thirds of the entire course. This exclusive pursuit of the classics seemed to those who prepared the proposed plan for East Alabama Male College to be unnecessary, and in many respects injurious to the interests of practical education. While therefore *ample* time has been assigned to the Languages in our curriculum, the branches of Natural History are allowed larger space and more liberal culture than is generally devoted to them. To show that the languages are not injuriously curtailed, we allow two recitations daily in Latin and Greek through the Freshman and Sophomore Classes, and recitations alternately in these departments every third or fourth day throughout the Junior Class. While we give this much time to Languages, we give one recitation daily to Natural History throughout the second half of the Sophomore year, with daily recitations throughout the Junior and Senior years. This is ahead of any institution in the United States. Is it too much? Reasons for extending the course in Natural History are as follows: We believe that the intrinsic value of the subject to an agricultural people; its adaptedness as a means of mental discipline; its rich lessons of Divine wisdom and beneficence; the fact that it deals with the productions of the same Being that gave us the Bible, and that it affords the best commentary upon many of its teachings—all demand that Natural History should have a respectable rank in the curriculum of studies for a first-class college.

To Ethics daily recitations are devoted for two years. To Mathematics daily recitations are assigned for three years.

The plan creates no professorships—no separate chairs. The design is simply to present the grand outline of a liberal and comprehensive scheme of education. Whenever the demands of the institution may require it, these departments can be subdivided *ad lib.*

On Thursday, the 13th, the Board elected the following officers:

President, and Professor of Philosophy and Ethics, Wm. A. Smith, D.D., of Randolph-Macon College, Va.

Professor of Mathematics, A. R. Holcombe, A.M., of Centenary College, Jackson, La.

Professor of Latin and Greek Languages and Literature, Oscar F. Casey, A.M., of Florence Wesleyan University.

Professor of English Literature, Wm. H. Chambers, A.M., of Eufaula, Ala.

Professor of Natural History, John Darby, M.A., of Auburn, Ala.

The remaining professorships are not designed to be filled at present. The elections made by the Board will indicate to the public that the highest ability within our reach is to be employed in the institution."

[*From the Southern Christian Advocate.*]

LAGRANGE FEMALE COLLEGE, GEORGIA.

THE undersigned were appointed a Committee, by the Board of Trustees of the LaGrange Female College at its late session, to make the following communication to the public.

The Board of Trustees were happy to find, at their late annual meeting at the Commencement of LaGrange Female College, that the temporary organization which they had provided at their first meeting in January last—when the property was turned over to their guardianship, and which was intended to exist only until the close of the then current term—had been in the highest degree successful. The patronage had been large and encouraging—the pupils numbering one hundred and sixty.

The Commencement Exercises—which were begun on the 13th July with a sermon by Bishop Pierce, and were con-

tinued through the three following days, consisting of compositions from the Junior and Graduating Classes, addresses by Rev. C. A. McDaniel and Hon. A. H. Colquitt, and musical concerts by the whole college—were all of the most edifying and entertaining character, evincing the elevated standard to which this institution has attained. And the large and brilliant auditory attending from day to day from all parts of the surrounding country, and giving every evidence of their satisfaction and delight, attest the elevated and imposing character of the entire exhibition.

The great business of the Board at this their annual meeting, and to which it devoted itself during a most anxious and laborious session of three days, was to effect an entire re-organization of the institution, and to remould its entire system of regulation and management; adapting it to its altered circumstances as a Methodist establishment, and to the design everywhere enthusiastically entertained by its friends, of making it second to none other in all the country, in its capacity to dispense a complete and rightly adjusted system of female education.

The action of the Board, looking to these objects, embraced several important particulars—the presentation of which, while it will be a report to all those interested of what the Board have thus far done in the execution of the important trust confided to them, will at the same time be an announcement to the public of such facts as may be desirable in deciding upon the merits and claims of this new Methodist institution.

The first and most important action of the Board was the election of a Faculty. The following is the Faculty, as now constituted:

Rev. W. G. Connor, President, and Professor of Belles Lettres and Biblical Literature.

Rev. J. R. Mayson, Professor of Mathematics.

W. A. Harris, Professor of Natural Science and French.

J. W. Akers, Professor of Latin and English Literature.

Mrs. H. P. Judge, Instructress in English Literature.

Mrs. C. J. Chapman, Instructress in Primary Department.

Dr. Wurm, Professor of Music, with such assistance as he may need.

Mrs. Wurm, Teacher in Ornamental Department.

The next important item in the action of the Board was the adoption of a Course of Study. There are several features in the Course they adopted which the undersigned regard worthy of public attention.

1st. The range of the course of study—the variety of the departments embraced—including as wide an extent of knowledge as the mind in the time allowed is capable of comprehending. Latin, French, Natural Science, Biblical Literature, English Literature, Belles Lettres, and other departments embraced in the regular Course, not very partially simply, but to an extent adequate to give opportunity for highly respectable attainments in at least most of them. We think that, to the thoughtful inspector of the curriculum adopted for the LaGrange Female College, it will appear not only that there is a remarkable completeness in the Course, but that, in the order and succession of the studies, there is a conformity to the order of nature, and an adaptation to the great laws of intellectual development and growth, worthy of attention.

2d. The prominence given to those branches known as the rudiments of education, namely: Spelling, Reading, Writing, Syntax, Punctuation, and English Composition. Knowing that, from the all-absorbing attention given to the more advanced studies, there has always been an almost universal tendency to ignore or neglect these primary departments; and believing that, on every account, they are of the first importance to any degree of education, and especially to one claiming to be elevated, the Board have purposely provided for them such a space in the general curriculum as will insure all that proficiency in them that is desirable.

3d. The prominent and extended place which is given to the Bible, and the studies that are immediately cognate. Besides the Lectures on Biblical Literature, by the President, and the usual attention to the study of Evidences of Christianity, and that of Moral Philosophy, there is for every one of the four years a text book, having special reference to the Bible—its history, its chronology, its morals, its institutions, and its general analysis, and furnishing in their sum every facility to become as thoroughly imbued as the mere intellect may be, with all that that greatest of Books teaches. The undersigned would specially commend this feature in

the curriculum of the LaGrange Female College to the public, believing that, in this practical renunciation of that infidel policy which has so long kept the Bible out of the schools of this country, and in this incorporation of what must be regarded one of the most essential agencies to sanctify and make religion the education of the country, a step has been taken in the educational enterprise of the Church, in itself right and religious, and destined to be followed by consequences the most far-reaching and valuable.

4th. The provision of a course for a year intended to be supplementary to the usual four years' course—those pursuing which to be called the Resident Graduating Class. Of course, it is intended that those going through the usual four years' course shall be regarded as graduates, and receive the usual degree; but it is provided that those having graduated shall, by passing through this additional year, receive the second diploma, and a second and higher degree. The majority of the Board place a high value upon this new feature, and regard it an important advance in the scheme of female education.

[The only other important announcement in the Report is the election of Mr. J. J. Judge as steward.—ED.]

Signed,

W J. PARKS,
B. H. HILL,
W J. SASNETT.

[*From the New Orleans Christian Advocate.*]

SHARON FEMALE COLLEGE, MADISON CO., MISS.

WE take pleasure in informing those of your readers who feel an interest in such matters, that having been appointed by the Mississippi Conference a Visiting Committee to Sharon Female College, we attended as often as possible the examinations and other exercises consequent upon the close of its last session, and are prepared to report, that on Sabbath, the 25th inst., Rev. G. C. Light preached the commencement sermon from 2 Tim. iii. 15.

The sermon was delivered in the Doctor's most felicitous and forcible manner; the wholesome doctrines and sage counsels which he addressed to his frail and youthful auditors and the congregation, came with peculiar grace from this vene-

rable servant of God, whose locks are bleached by the winds of more than seventy winters. On Monday, the classes of the Preparatory Department were faithfully examined in the presence of a discriminating audience, who appeared delighted with the evidences of improvement exhibited in intelligent and prompt recitations. The examinations of the more advanced classes were equally satisfactory. We heard the opinion expressed by several persons who are in the habit of attending the annual examinations of this school, that the recent examination throughout was one of the best they had ever witnessed. With this sentiment we fully concur. Some of us have been of choice, and sometimes by appointment of Conference, in the habit, whenever convenient, of attending exhibitions of this kind in various places, and we say candidly, with a thorough conviction of the truth of what we say, that we have never seen clearer evidences of thorough teaching and successful application anywhere. There seems nothing wanting here, so far as the President and his Assistant are concerned, to the means of a thorough and extensive scholarship.

We commend the institution to the public, as equal in every essential feature to any in the country, and therefore worthy of confidence and patronage.

Thursday was commencement day, the day of deepest interest to the pupils, parents, friends, and patrons. At an early hour the people began to flow in "to the feast of reason and flow of soul," until the audience, it was supposed, numbered between four and five hundred.

The exercises of the day were introduced with prayer by Rev. G. C. Light, after which we were entertained by an interesting performance on the piano.

Miss Hervy then read, in a calm and dignified manner, a well-composed and handsomely expressed essay, on "The Ravages of Time." This was followed by a well-written and pleasantly read composition by Miss Scott. Her subject was "The Mystery of Life." It was a very creditable performance indeed.

The next composition read was by Miss Mann: subject, "Immensity of Space." It was an elegant composition, on a most sublime subject. In clear and often eloquent language did she illustrate and elaborate it, until we felt that we

could no more form an idea of immensity than of the great Creator himself. The fair authoress of that composition should continue to cultivate her talent: she can rise to distinction.

The valedictory was by Miss Harvy. It was well conceived and impressively read. It drew tears from eyes unused to weep.

The diplomas conferring the degree of Mistress of English Literature were delivered to these three young ladies, by the President, in a solemn and kind manner, preceded by a brief but most impressive and suggestive address. The Rev. Mr. Moore, of Grenada, and President of Bascom Female Institute, was introduced to the audience, and delivered a sensible and appropriate speech. Rev. Mr. Ricks, who had been engaged to perform this service, failed to be present.

The musical performance (of which we cannot speak particularly) was in general very good. We must now say that it detracted a little from our pleasure on this "high day" to learn that the College was in debt to the amount of some two or three thousand dollars for the new building, (now nearly completed,) a building almost absolutely necessary to the future prosperity of the school.

Rev. H. H. Montgomery and others made a vigorous effort to raise the amount necessary to liquidate this debt, with what success the writer is not prepared to say, as he was obliged to leave before the close. I hope the money was raised; if not, (which I fear was the case,) I hope the next Conference will devise means whereby it may be realized. As this is the only school of the kind under our patronage as a Conference, a simultaneous and vigorous effort should be made for its relief and extensive enlargement, so that our reproach may be wiped away, and the credit of this impoverished community saved. If this little debt was paid, we see no reason in the world why Sharon Female College should not rise at once to the first rank of similar institutions. An average attendance of seventy-five is not, by one half, enough for a Conference college so advantageously situated as this is.

The President and his accomplished lady are, in our humble judgment, well qualified for the responsible and

arduous position they occupy. Their chosen associates also are fully competent to perform the duties of their various departments. The location is most eligible and desirable, situated in one of the most healthy regions in the South, in the midst of an intelligent, hospitable, and religious community. It is one of the very best locations we know of for a female college.

We know no place where we would rather send our daughters, nor any to whom we would sooner intrust their education, than President Guard and his worthy associates, unostentatious, gentle, kind, and true. He would be the man of our choice. May the blessings of Heaven rest upon Sharon Female College. In behalf of the Committee,

J. L. FORSYTH.

Canton, July 31, 1857.

[*From the Richmond Christian Advocate, Sept. 17.*]

RANDOLPH MACON COLLEGE.

THIS college will resume operations during the present week. Two new professors will enter upon their duties with the opening session. The chair of Ancient Languages, vacated by Mr. O. H. P. Corprew, and that of Natural Science, heretofore filled by Mr. C. B. Stuart, will be occupied, the first named, by Mr. W. B. Carr, and the last by Mr. N. T. Lupton, gentlemen eminently qualified for their respective offices.

Professor Carr is highly endorsed by the Editor of the Sentinel, Alexandria, Va., who, speaking of the college, says of the new professor :

"The chair of Ancient Languages has been filled, through recent election, by Professor William B. Carr, of whose appointment we have heretofore spoken. Professor Carr has earned a solid reputation as an instructor of young men, that places him in the front rank of his profession. We have known him long and well, and know him to be a finished scholar and a talented and accomplished gentleman. We congratulate the college on having secured his services."

Professor Lupton brings with him a fine reputation for scholarship, and accuracy and skill as an instructor. He enters his chair with the prestige of a successful trainer of

the young. We are persuaded the laurels gained elsewhere will not wither in this new field of professional usefulness.

[*From the N. C. Advocate, Nov. 12.*]

NORMAL COLLEGE—A PROPOSITION.

A LAY member of the Church authorizes and requests us to publish the following proposition :

He says, "I will make this proposition, to be left open for twelve months, to wit: *I will be one of a hundred who will give FIVE HUNDRED DOLLARS each, to raise fifty thousand dollars endowment for Normal College.* I say to be left open for twelve months, because this is a time when no man ought to attempt to see more than twelve months ahead of him. But for the gloom that now envelops the commercial and monetary horizon, I would agree to give one thousand dollars to Normal on the above proposition. I may give that amount, but I am not willing now to pledge myself for more than five hundred. I am for sustaining Normal, as a North Carolina Methodist College, with money and with students. I am for uniting and exerting all our abilities to advance North Carolina Methodist education."

We have taken the liberty to make this extract from a private letter. We hope to be permitted hereafter to publish the name of the writer, at the head of the list of Christian patriots who shall have embalmed their memory in the hearts of good men, by endowing the first Methodist College in North Carolina.

Who will be the first to respond to this liberal proposition?

[*From the North Carolina Advocate, Nov. 19.*]

NORMAL COLLEGE—THE PEOPLE MOVING.

LAST week we published the proposition of a layman to be one of one hundred to give *five hundred* dollars to Normal College.

Another friend of education in North Carolina, in a private letter just received, writes, "You are hereby authorized to say that a friend will be *two* of one hundred, to give *five hundred* dollars, each, to endow Normal College, *provided the Conference will endorse and sustain the measure.*"

The Conference has adopted the college, and, by contract with the Trustees, holds an absolute control over it. It now becomes necessary for the Conference officially to declare whether it will give "aid and comfort" to this spontaneous movement of the people to endow the first Methodist College in North Carolina.

It is not for us to anticipate or dictate the action of the Conference; albeit, as a member of that body, we say to the friends of Methodist education who propose to raise fifty thousand dollars for Normal, "Go ahead! we are with you." Who will next respond to the liberal proposition? We pause to hear the people speak out in behalf of this enterprise.

[From the *North Carolina Advocate*, Dec. 10.]

NORMAL COLLEGE—ANOTHER RESPONDENT.

WE are in receipt of a letter from a gentleman, another of our laity, who is the third to respond to the proposition to give five hundred dollars towards endowing Normal College. The remarks of our liberal correspondent are so much to the point, and so much in the right spirit, that we subjoin them, reserving only the name of the writer, at his request. But the money is ready at any time when the proposition is complied with. Who will be the fourth to enter the list in this noble enterprise?

To the Editor N. C. Advocate:—I have noticed a proposition of a "Layman" to be one of one hundred to give five hundred dollars each, toward endowing Normal College.

It seems that this proposition has received a SECOND, from some friend of education and of Methodism.

I am willing to back the proposition, by becoming a *third*, to give the same amount for the same purpose, provided the College is under the control and management of the Conference of North Carolina.

It is time, yea, *high time*, that the friends of Methodism should arouse from their lethargy and become *feelingly* alive to the cause of education, as also to the cause of denominational training, (I use this for the want of a better word, but you will readily understand me, for its meaning is sufficiently significant.) *Onward* should be our motto, not only

in evangelical piety, but in every thing calculated to make it TAKE HOLD, and become more and more attractive.

Methodism itself is aggressive, always has been, and, if properly managed, always will be, until the very heathen himself shall be reached and brought into the true fold.

With us there should be *no standing still*, no middle ground to occupy, either in evangelical godliness, or in the ability of those whose main duty it is to enforce it.

In this age of mental culture and of intellectual progress, for Methodism to *stand still* while every order is in motion, is to *retrograde*, to go backwards. I hope that the Layman's proposition will be immediately filled.

Yours, etc., ONE OF THE LAITY.

[*From the Southern Christian Advocate.*]

FLORENCE WESLEYAN UNIVERSITY, ALABAMA.

A PROFESSORSHIP ENDOWED.—William Dickson, Esq., of Franklin county, Alabama, has endowed the chair of Moral Science and Belles Lettres in the Florence Wesleyan University, at Florence, Alabama, with the sum of ten thousand dollars. This generous and noble act of Mr. Dickson came from his own large heart, without being solicited or begged for the contribution. A kind Providence has greatly blessed him, and he wishes to show his gratitude by acts of beneficence which will bring forth fruit long after he has passed from the walks of men. Besides this, it may be remarked that Mr. Dickson differs from most men in our Southern States. We hear much talk about the *South* and her institutions; but those who talk the loudest do nothing practical, while Mr. D. talks but little, but acts and works in a way that will do more for the South than all the speeches of all the politicians in Alabama.

[*From the Texas Christian Advocate, Dec. 3.*]

SOULE UNIVERSITY—A GLORIOUS DAY IN ITS HISTORY— ENDOWMENT OF TWO PROFESSORSHIPS.

WE are happy to learn, through Rev. Brother Foote, who is now in the city, that on Wednesday, the 18th inst., the fall session of Soule University closed most gloriously for the

prospect of that institution. For several days large audiences were in attendance on the examination of the young ladies of the Female Institution, who acquitted themselves with great credit to themselves and teachers, and gratification to their parents, many of whom were present from a distance. In the evenings of Monday and Tuesday, the capacious church was crowded, and all were highly entertained by exercises in declamation from the students of the University, and music from the young ladies of the other institution. The Board of Trustees were in session, and Rev. W. G. Foote having been elected Professor of Mathematics, that Professorship was endowed by Col. Jared Kirby by a donation of \$12,000; the same was done by Hon. Gabriel Felder for the Professorship of Ancient Languages, thus adding \$24,000 to the previous endowment. Mr. John N. Kirby was elected Tutor to the University, and resumes his efficient labors in the Preparatory Department. It was resolved to lay the corner-stone of the University building on the day of the next commencement.

On Wednesday evening an elegant supper given to the students of both institutions, and partaken of by their parents and friends, presented a rare scene of festive enjoyment, after which all repaired to the church, and several addresses on the condition and prospects of the University were heard with the greatest enthusiasm by a densely crowded house. On a proposition to raise building materials, Col. Sledge headed the list with sixty thousand brick, and on that evening and the next day, about \$10,000 worth was pledged, making with endowment, exclusive of grounds and buildings now in use, about \$56,000 of available means. The number of students in attendance during the year was one hundred and five, as will appear with their names in a catalogue just out of press at this office, to which we would invite the attention of the public. A few have been left with us, and will be furnished to any one who may desire information with a view of patronizing the institution, or they can obtain a copy by addressing Col. T. B. White, President of the Board, or any member of the Faculty at Chappell Hill. The recent liberality of the friends in its immediate vicinity in addition to what they had previously done affords the most cheering evidence of a high and growing appreciation of the enterprise,

and if their noble example is followed, as we trust it will be, throughout the length and breadth of our Conferences in Texas, a rapid growth and a glorious future await our University.

We owe it to ourselves and our children as well as to the honored name it bears, not to be behind the effort which is everywhere making in behalf of similar institutions; and if our brethren and friends will only do justice to the importance of the enterprise and to their acknowledged ability, before the head of our venerable Senior Bishop shall go down to the grave, and he be called to his reward, (which may Heaven avert for many years,) his heart shall be cheered by the knowledge that Soule University is an honor both to the Church and State.

ANNUAL MEETING OF THE EDUCATIONAL INSTITUTE OF THE
METHODIST EPISCOPAL CHURCH, SOUTH.

THIS body, composed of educators in the Methodist Episcopal Church, South, and others especially interested in the cause of education, convened on the 20th April, at 10 o'clock, at the McKendree Church in this city.

The objects of this institute are, to elevate the standard of education by urging upon the Church the importance of amply endowing all her institutions of learning; to render more efficient the teacher's office by encouraging the establishment of departments for the special training of teachers; to improve the character of text-books, and to adapt them to the circumstances of the South, encouraging the production of this class of books by Southern authors; by securing, as far as possible, uniformity in the text-books issued in institutions of the South; to define and recommend the course of study proper to the various orders of literary institutions, securing thereby uniformity in the course pursued by all those of similar grade; to promote every possible improvement in the discipline and internal management of schools; to propose plans for enlisting the benevolence of the Church for the extension of educational advantages to the poor; and in general to adopt any measures which may seem to be conducive to a more general development of the interests of education, and a more efficient application of its agencies to the furtherance of the cause of God.

To accomplish these objects, a free interchange of sentiments during the sessions of the Institute is encouraged, reports from committees upon various topics previously arranged are presented, lectures are delivered, and, as the funds of the Institute may justify, its proceedings will be published and circulated among the people of the South.

In the absence of the President of the Educational Institute, the Rev. Bishop Paine, who is obliged to attend the meetings of the Missionary Board now in session also in this city, Rev. M. M. Henkle, D. D., of Tenn., one of the Vice-Presidents, was called to the chair; and prayer was offered by the Rev. Professor W. J. Sasnett, of Emory College, Geo.

The Secretaries are the Rev. President A. L. Hamilton, D. D., of Shelbyville University, Tenn., and the Rev. President G. M. Everhart, Huntsville Female College, Ala.

Afternoon Session.

On motion of Professor Sasnett, the following resolution was unanimously adopted:

Resolved, That it is the sense of this Institute that a text-book on Moral Philosophy, adapted to the wants and circumstances of the Southern people, and based upon the pure evangelical system of the New Testament, is now a most pressing desideratum, and that this Institute will hail a well-written production of that kind with satisfaction, and will use its influence to secure its introduction as the text-book on that subject into our Southern schools."

It was incidentally stated that a distinguished author was preparing a text-book, such as is indicated in the above resolution.

April 21—Morning Session.

The following resolutions, offered by President Elliott, were adopted:

Resolved, 1. That we recommend teachers in our schools to use books by Southern authors and publishers adapted to the circumstances of the South, when those books are equally good with others.

Resolved, 2d. That we invite authors and publishers to be present at our meetings; and that we provide a table on which they can exhibit their books during our session; and

that at the close of the session we publish a list of such books as have thus been presented; and that a committee of one be appointed to receive authors and publishers, and to carry out our design in this resolution."

Afternoon.

Professor Larrabee offered the following resolution, which was adopted:

"Resolved, That it shall be a fundamental purpose of this Institute to designate and recommend specific text-books from year to year, to be used in Southern Methodist schools and colleges."

The following resolutions, offered by the Rev. Mr. Johnson, were adopted unanimously:

"Resolved, 1st. That in view of the want of information, as it respects the origin, progress, and present state of the many institutions of learning under the care of our Church, and the importance of obtaining, preserving, and circulating the most exact and extensive information in reference to these matters, a committee of one be appointed to collect, as far as possible, all the facts in the premises, and to report at the next session of the Institute.

"Resolved, 2d. That that committee be requested to furnish the information thus obtained by next August, to the General Book Editor, the Rev. Dr. Summers, for publication in the Southern Methodist Almanac for next year."

On motion of Mr. McTyeire, the mover of the resolutions above was appointed the committee of one therein contemplated.

The following resolution, offered by Rev. Dr. Hamilton, was adopted:

"Resolved, That a Committee of five be appointed, whose duty it should be to nominate to this body, at a future meeting, competent and experienced scholars from different parts of the South, who shall be requested to act as Committee to examine and recommend to this Institute, at its next annual meeting, text-books to be used in different departments of our literary institutions."

The chair appointed as that committee Dr. Wightman, Dr. Keener, Professor Larrabee, President Craven, and President Moore.

Tuesday, April 21—Night Session.

The Institute met at half-past seven o'clock P.M., for the purpose of hearing the reading of papers provided for last year, to be delivered upon this occasion. The meeting was opened with prayer by the Rev. Dr. Summers.

A lecture was delivered by the Rev. J. D. Church, D.D., on "The importance to our itinerant system of educating the children of our travelling preachers free of expense for tuition and board."

A report was read by the Rev. W. M. Wightman, D.D., on "The proper course of study for male colleges and high schools."

April 22—Morning Session.

The following resolution, offered by President Everhart, was adopted :

"Resolved, That a committee of three be appointed to select subjects for lectures and essays, and nominate gentlemen to prepare such, to be submitted at the next annual meeting."

On this committee the Chair appointed Presidents Wightman and Naff, and Professor Larrabee.

Professor Sasnett, on behalf of the committee to whom was referred the subject of University Education, presented a report, which was laid on the table, and made the order of the day for this afternoon's session. The order of the day being the unfinished business of yesterday, the consideration of the report of the expediency of establishing an educational journal was taken up, and a substitute was offered by President Craven. A long and able discussion ensued, *pro* and *con*, and finally, after various movements, the substitute was lost, and the report having been amended was adopted as follows:

"Resolved, 1st. That it is expedient to establish in the city of Nashville an educational journal in connection with an 'agency' of information between teachers wishing employment and persons desiring to employ teachers.

"Resolved, 2d. That a committee of three be appointed to establish said agency and journal, when they are certain of having means ample to sustain the same for one year.

"Resolved, 3d. That while the Institute encourages this

enterprise, it assumes no pecuniary responsibility growing out of it."

Wednesday, April 22—Afternoon Session.

On motion of President Elliott, it was

"Resolved, That the report by President Wightman, and the lecture by President Church, both read last night, be furnished for publication in the Nashville Christian Advocate; and also that all similar papers be disposed of in the same way."

On motion of Professor Larrabee, Presidents Elliott and Craven and Professor Sasnett were appointed the committee required by the report adopted this morning in reference to the establishment of an educational journal, etc.

A committee having been appointed to nominate the officers for the ensuing year, submitted a report, and the nominees were elected as follows:

Rev. M. M. Henkle, D.D., President; Rev. President Elliott, first Vice-President; Rev. Dr. Green, second Vice-President; Rev. President Craven, third Vice-President; Rev. Professor Sasnett, fourth Vice-President; Rev. President Wightman, fifth Vice-President; Rev. President Hamilton, Secretary; Rev. President Callendar, Treasurer.

The following resolution, presented by Professor Stark, was adopted:

"Resolved, That the committee on the selection of subjects for exercises at our next annual meeting provide for a report on the philosophical classification of the Physical Sciences, and the proper order of studying them."

The order of the day, being the consideration of the report presented by Professor Sasnett, Chairman of the Committee to inquire into the expediency of establishing a Central University, under the control of the Methodist Episcopal Church, South, was taken up, and after much earnest and patient deliberation, the report was unanimously adopted. The report is quite long and very able. We give the leading features. The Institute asks the next General Conference of the Methodist Episcopal Church, South, to locate a Southern Central University, based upon the following principles and conditions:

1st. That it consist of three general departments, one of

Medicine, one of Law, and the other of Literature proper. The Departments of Law and Medicine being conducted upon the plan of such schools generally, and being authorized to confer upon graduates the usual degrees.

2d. That the instruction in the department of Literature shall consist of lectures by the appointed Faculty, upon all the various departments of knowledge; upon Philology; upon Belles Lettres; upon applied Mathematics, including every branch of Mechanics and Civil Engineering; upon all the various branches of Natural Science, including Natural Philosophy, Chemistry, Astronomy, Geology, Mineralogy, Paleontology, Botany, and Natural History; upon General History, its philosophy and facts; upon Metaphysics in all its branches; upon Biblical Economy; upon the art of Book-keeping, and upon the general principles which regulate Commercial Exchange and Banking Operations; upon Physiology and Medical Jurisprudence; upon the Laws of Nations, and the general rules and principles of Equity; upon Agricultural Chemistry and Practical Agriculture generally; upon Biblical Literature and Ecclesiastical History, and any and all other departments of knowledge necessary to the fullest and completest system of education.

3d. That a qualification for admission into this literary department of the University shall be a diploma, certifying the fact of regular graduation in one of the regular colleges of the country, and the course in this department shall be one of two years, at the end of which the degrees of Master of Arts may be conferred by the Board of Trustees.

4th. That it be the object of the Board of Trustees to secure a Faculty, especially for the literary departments, of the very first talent and learning, and for this purpose that they offer the most liberal salaries, not attempting to put the University into actual operation until the endowment obtained, or the sources of income provided for, be on that ample scale which will guarantee the regular and certain payment of the salaries offered.

5th. That the University, in all its departments, be understood to be under the direct and exclusive control of the General Conference of the Methodist Episcopal Church, South; and that this object may be always made sure, the General Conference shall have the appointment of the

Trustees of the University, which Board of Trustees shall consist of fifteen persons, nine of whom shall be preachers, members of an Annual Conference, and the remainder laymen, the power being delegated to the Bishops at their annual meetings to fill all vacancies in the Board of Trustees which may occur in the intervals of the General Conferences.

On motion, a committee, consisting of Rev. Drs. Green and McFerrin, and W. R. Elliston, Esq., was appointed to apply for a charter of said University at the next Legislature of Tennessee.

On motion of Professor Sasnett, it was

"Resolved, That the next annual meeting of the Institute begin on the second Monday in May, 1858."

Wednesday, April 22—Night Session.

The Institute met according to adjournment, Rev. Dr. Green in the chair. Prayer by Rev. Mr. Owen.

President Craven was then introduced, and read an Essay on Normal Schools, which was listened to by a most attentive audience.

On motion of Professor Larrabee, President Craven was unanimously requested to furnish a copy of his able and eloquent essay for publication.

Thursday, April 23—Night Session.

The Institute met according to adjournment, Rev. Dr. Henkle in the chair. Prayer by President Church.

On motion of President Everhart, Professor Sasnett was added to the committee on the proper method of teaching in Female Schools, and the committee, which will report at the next annual meeting, was requested to publish the report in advance.

The committee on Exercises to be submitted at the next annual meeting, presented the following report, which was adopted:—

The committee to whom was referred the subject of suggesting certain persons who should be requested to favor the Educational Institute with their views as to the most suitable texts to be employed in Southern Colleges and Schools, beg to submit the following as their report:

ON MENTAL SCIENCE—President Wightman, Wofford College, S. C.: Dr. Longstreet, Miss.; President W. A.

Smith, Randolph Macon College, Va.; President Rivers, Florence Wesleyan University, Ala.

ON MORAL SCIENCE—President Anderson, St. Charles College, Mo.; President Wiley, Emory and Henry College, Va.; President Craven, Normal College, N. C.

ON BELLES LETTRES—Professor Shipp, University of North Carolina; President Thomas, Emory College, Ga.; President Everhart, Huntsville Female College, Ala.; President Jones, Greensboro Female College, N. C.

ON POLITICAL ECONOMY—Professor Sasnett, Emory College, Ga.; President Hamilton, Shelbyville University, Tenn.; President Naff, Tennessee Conference Female College, Ala.

ON MATHEMATICS—President Garland, University of Alabama; Professor L. Johnson, North Carolina Conference College; Professor Carlisle, Wofford College, S. C.; Professor Larrabee, Centenary College, La.; President Miller, Centenary College, La.

ON CHEMISTRY AND MINERALOGY—Dr. Means, Oxford, Ga.; Professor Du Pree, Wofford College, S. C.; Professor Malone, Florence Wesleyan University, Ala.

ON NATURAL PHILOSOPHY—Professor Tutwiler, Green Springs, Ala.; Professor Rice, Florence Wesleyan University; Professor Darby, Auburn, Ala.

ON THE LATIN LANGUAGE AND LITERATURE—Professor Holcomb, Centenary College, La.; Professor Magruder, La.; Professor Carlos S. Smith, Ala.

ON COMMON SCHOOL BOOKS—President Moore, Bascom Female Seminary, Miss.; President Callendar, Soule Female College, Tenn.; President C. D. Elliott, Nashville Female Academy, Tenn.; President Mitchell, Centenary Institute, Ala.; Professor D. B. Ross, La.; Professor Pitts, Mansfield Female College, La.; President G. Jones, Andrew College, Tenn.; President O. S. Smith, Wesleyan Female College, Ga.; Professor Bonnell, Ala.

The same committee presented the following report on subjects for Lectures, Essays, Reports, etc., to be presented at the next annual meeting, and the report was adopted.

LECTURE—On the proper method of introducing the Bible as a text-book in literary institutions; by Bishop Paine.

LECTURE—On the importance of Natural History as a branch of education; by President Guilford Jones.

LECTURE—On the Necessity of a more thorough and extended instruction in English Language and Literature; by President Everhart.

ESSAY—On the Best Method of School Discipline; by President Elliott.

ESSAY—On the Study of the Classics; by President Craven.

REPORT—On the Proper Time and Length of Vacations; by Presidents Callendar and Church.

REPORT—On the Propriety of Public Examinations and Prizes; by Presidents S. W. Moore and J. M. Sharpe.

REPORT—On the Value and Importance of Experimental Lectures; by President Hamilton and Rev. Dr. Erwin.

REPORT—On the Propriety and Advantage of the Non-Resident system for College Students; by Professor Malone and President Thomas.

REPORT—On the Effects of Endowments on Discipline and Scholarship; by President Anderson and Dr. Keener.

REPORT—On the Philosophical Classification of the Physical Sciences, and the Proper Method of Studying them; by Professors Darby and Bonnell.

REPORT—On the Expediency of Providing as far as possible a System of Common School Education by Benevolent Effort or otherwise; by Rev. Dr. Erwin and Presidents Moore and Naff.

REPORT—On the proper course of Training for Female Colleges and Academies; by Professor Larrabee, President Everhart, and Professor Sasnett.

REPORT—On University Education; by President Garland and Professor Sasnett.

ESSAY—On the proper method of Teaching Geography.

ESSAY—On Denominational Education; by Bishop Pierce.

ESSAY—On the Relations of our Institutions of Learning to Southern Authorship in general; by Rev. Dr. Summers.

LECTURE—On the Anglo-Saxon Element in English Literature; by Rev. Dr. Henkle.

LECTURE—On the expediency of establishing purely and distinctively Scientific Schools in the South; by President Craven.

On motion, the Secretary, in the absence of the author, read the report of President Thomas, of Emory College, Georgia, on the best system of School Government.

On motion of President Naff, the thanks of the Institute were tendered to President Thomas, for his able and interesting report, and a copy was requested for publication.

Thursday, April 23—Afternoon Session.

The Institute met according to adjournment. Professor Sasnett in the chair. Prayer by Rev. Dr. J. Hamilton.

On motion of Professor Larrabee, the constitution was amended in several points—so as to require the presence of twelve members to constitute a quorum for the transaction of business—so as to require *two dollars*, instead of *one dollar*, as the initiation fee—and so as to require another officer, Corresponding Secretary.

President Callendar was elected Corresponding Secretary, and having resigned his office as Treasurer, President Sharpe was elected to that office.

On motion of Professor Larrabee, it was

“*Resolved*, That the proceedings of the present Session—with an abstract of those of the last Session—including reports, etc., be published by the members of the Institute, and that W. C. Johnson be appointed to superintend the publication.”

On motion, the chair appointed President Elliott and Drs. Green and Henkle a committee of arrangements for the next annual meeting.

On motion, the Institute adjourned to meet again on the second Monday in May, 1858.

CHAPTER VI.

SUNDAY-SCHOOLS.

[From the Nashville Christian Advocate.]

SUNDAY, APRIL THE NINETEENTH,

WAS a day of deep interest to our Church in this city. Most of the pulpits were filled by visiting brethren. The sermons, we learn, were highly edifying to the various congregations, and resulted in much good, as we trust. In the afternoon there was a celebration of the various Methodist Sunday-schools in Nashville and vicinity. The meeting was held at the McKendree Church. The congregation was immense, and the meeting was conducted in a manner highly gratifying to all present. Indeed, we regard it as the most beautiful and impressive Sunday-school celebration we ever witnessed. We should be pleased to give a detailed statement of the whole proceedings, but neither our time nor space will permit us to go into particulars. Sunday night an abstract of the Annual Report was read by Dr. Huston, accompanied with pertinent remarks, the officers for the ensuing year were elected, and a most excellent address was delivered by Bishop Pierce. The address was followed by a collection in behalf of the Sunday-school cause. The following are the officers of the Sunday-school Society of the M. E. Church, South, for the ensuing year, viz.:

President: Bishop Soule. *Vice-Presidents:* Bishops Andrew, Paine, Pierce, Early, Kavanaugh, Drs. Summers and Green. *Corresponding Secretary:* L. D. Huston. *Recording Secretary:* G. S. Newsom. *Treasurer:* Rev. F. A. Owen. *Managers:* J. P. Ford, M.D., J. Johnson, W. B. Cooper, W. R. Elliston, L. D. Baker, J. M. Smith, I. Litton, C. Walker, J. Waterfield, W. Cameron, J. S. Petway, J. Murrell, J. A. Walker, M. Hamilton, J. Ferris, W. B. Mathews, G. W. Mizell, J. Wheless, P. W. Maxey, A. W. Pile, R. H. Grooms, S. P. Ament, A. Morrison, J. W. Ratcliffe, J. Clodfelter, L. K. Spain, S. Haslam, W. Jackson, J. C. Ross, E. A. Herman.

The meeting adjourned to meet in the city of Memphis, on the first Sabbath in May, where the Anniversary will be held.

ANNIVERSARY OF THE SUNDAY-SCHOOL SOCIETY OF THE M. E. CHURCH, SOUTH.—Dr. Summers writes as follows of the Memphis Anniversary: The Board of Managers of the Sunday-school Society having appointed the Anniversary to be held at Memphis, May the 3d, *et seq.*, and having requested us to be present on that occasion, we left home on Friday at 5 P. M., and reached Memphis on Saturday at 8 P. M., thus making the trip of three hundred and fifty miles by railroad in twenty-seven hours. We passed over the Nashville and Chattanooga road one hundred and thirteen miles to Stevenson, where we took the Charleston and Memphis Railroad, which carried us by Huntsville, Decatur, Courtland, etc., through one of the garden spots of the world. It is a charming exception to the proverbial sterility of railroad routes. When we reached Memphis, we found the city crowded and crammed with thousands of visitants drawn thither by a most imposing pageant, the marriage of the Atlantic with the Mississippi—the *Miss* on this occasion, strangely enough, being the bridegroom, and not the bride! As there was no room for us in the inn, we should have been sadly nonplussed had we not been billeted elsewhere. We would very freely give all the attentions of all the hotels in the world for the elegant and cordial hospitalities of the delightful home of Brother and Sister Atkinson, shared as they were, moreover, with such friends as Bishop Pierce, Dr. and Mrs. Huston, the Presiding Elder, and others. But we left home sick, and on Sunday morning were in a sad plight for anniversary services. And that was not the worst of it—Bishop Pierce was sick too; and though he was not so sick as we were, yet he convinced us that we could go into the pulpit with tonsillitis, and catarrh, and hoarseness, while he could not with vertigo; so we had to face the disappointment of a large assembly in Asbury Chapel, and preach in the Bishop's place. We do not want to get any nearer to the Episcopal throne than that! Dr. Huston preached at the same hour in Wesley Chapel. Both sermons were germane to the occasion. In the afternoon and evening, incessant and copious rains prevented the intended

celebration of the Memphis Sunday-schools and the anniversary services in Wesley Chapel. On Monday, we availed ourselves of the courteous attentions of the Editor of the Memphis Christian Advocate and other friends, and took a survey of the city and its beautiful environs, being perfectly astonished at the rapid development of the place, which bids fair to become the great central commercial metropolis of the West. On Monday night, the Bishop had so far recovered as to be able to attend the anniversary in Asbury Chapel. The object of the meeting having been stated by the President, devotional services were conducted by the Rev. W. D. F. Sawrie. An abstract of the Report was read by the Corresponding Secretary, accompanied by some pertinent comments, which were followed by an excellent speech from Bishop Pierce, whose *golden* eloquence was finished with a peroration worth some \$750, with the quiet assurance that it would be increased to at least \$1000 at a meeting to be held in Wesley Chapel on Tuesday night. And we have since learned that that night the subscription was increased to \$1156. Leaving the Bishop to preach and finish the business on that occasion, we left on Tuesday morning.

[*From the Memphis Christian Advocate.*]

SUNDAY SCHOOL ANNIVERSARY.

THE anniversary of the Sabbath-school Society was held on Monday evening, May 4, at the Asbury Chapel. The exercises were opened by Rev. W. D. F. Sawrie, of Nashville, by singing and prayer. The Corresponding Secretary, Rev. Dr. Huston, then read an abstract of the forthcoming report of the statistics of the Sabbath-school from the Annual Conferences, which he has promised to furnish us for our next issue.

Bishop Pierce was introduced to the audience by Rev. Dr. Summers, the President of the Society. The Bishop addressed the congregation in his usual happy manner, making some strong appeals to their patriotism, as well as religion, to aid in this great work. He demonstrated very clearly that a proper application of this subject, and a corresponding action, would remove the disgrace which now attaches to many of the Southern States, by the vast num-

ber shown by their statistics incapable of reading the word of God. He alluded to the celebration of the completion of the railroad connecting the Atlantic with the Mississippi, and whilst that was important and commendable, it was a work of earth, ours one of heaven—that was for time, this for eternity—that has reference to material things, this embraces the immortal mind, destined to live when time itself shall die.

The collection amounted to \$770, when the meeting adjourned to meet at Wesley Chapel, on Tuesday night. We will publish the full amount of contributions next week.

Our pulpits were filled on Sabbath by Dr. Summers, our Book Editor, at Asbury Chapel, and Dr. Huston at Wesley Chapel. Of the former we learned it was a masterly effort, on the religious training of children. Of the latter, we have spoken in another place. Rev. W. D. F. Sawrie in the evening at Asbury, and Dr. Huston at Wesley. The Bishop was unable to be out on Sabbath, but had so far recovered as to be able to address the anniversary meeting, on Monday evening, and preach at Wesley on Tuesday evening. Although the rain prevented the crowd of children from attending on Sabbath afternoon, yet the church was pretty well filled, when Drs. Huston and Summers gave us some interesting addresses suitable to the occasion.

[From the Texas Christian Advocate.]

MAY DAY IN HOUSTON.

MR. EDITOR:—The annual festival of the Methodist Sabbath-school of this city came off on the 2d inst., the 1st proving unpropitious. The attendance was not so full, on account of the failure the day before, and the prospect of rain on the morning of the 2d, yet it was gratifying under the circumstances. The worthy and indefatigable Superintendent, James F. Dumble, seconded by Dr. J. L. Bryan, had been engaged for some time past in making suitable arrangements for the day; preparing pieces for recital and declamation, with dialogues, songs, etc. Miss Mary King was the queen elect, Misses Mattie Hogan and Kate Richey were maids of honor, while four other little Misses represented the four seasons.

We have heretofore chosen some grove near the city for our exercises, but this time we went out on the Tap Railroad to Bray's Bayou, four miles from the city. The seats and staging were near the road in a beautiful grove, in the edge of the broad prairie. The procession was formed at the church at 9 o'clock A. M., moved to the cars with banners, and the American flag floating in the breeze; the queen and her attendants marching under a leafy canopy, and all preceded by a band of music. When we reached the cars, a large crowd was in waiting to witness our departure. When all were safely seated in the cars, ornamented with some rural devices, the school sang sweetly the Sunday-school hymn, commencing:

"We meet again in gladness," etc.

When they came to the last verse,

"Send forth the gospel tidings," etc.,

the cars moved off amid the cheers of the crowd, bearing many a bounding heart and cheerful face to the sylvan shades, away from the noise and din of the town. A few minutes brought us to the place, and the exercises were immediately opened by singing the hymn,

"Come join our celebration."

At the close the Rev. Mr. Allen offered a devout prayer. Miss Kate then advanced on the stage and addressed her majesty. At the close of which, she placed upon her fair brow the crown. Miss Mattie succeeded with a fine address; at the close, she invested her majesty with the sceptre. She was then placed on the throne by the Prime Minister, Mr. Wm. Bryan, who then gave us another good address. Then came the seasons, followed by several very appropriate dialogues and speeches. Mr. Allen was then called upon for an address. He was the first Presbyterian minister in Houston, and organized the first Sabbath-school, nineteen years ago. He gave us a brief history of its organization; he alluded in a feeling manner to the catholicity of spirit that then prevailed among Presbyterians, Baptists, Methodists, and Episcopalians, referred to his meeting with Fowler and Alexander, said he regarded all the Sabbath-schools of the city as branches of the first school, and expressed a wish that great harmony would still be maintained, and related in a

pleasant manner an adventure he had near the place where we were assembled. He had started on foot from Lynchburg to Houston, had got lost in the prairie, wandered all day and until late at night, when he reached the woods, and laid himself down at the root of a post-oak, weary, wet, and hungry; found the road early in the morning, got into town in good time for preaching, preached twice in the day, and realized no real ill. At the close he was greeted by several old friends, and among them three of the pupils of the old school—two of whom have been for a long time teachers in our school. The speech and intercourse with Mr. Allen were not the least interesting events of the day. Then followed the collation; after the collation, we had a few more speeches, one from Mr. Richard Hopkins, a former member of the school—it was a good one. Then followed the distribution of prizes, and the election of officers for the ensuing year. Mr. Dumble reëlected. All returned home in safety, cheerful and happy. We verily think that this May day has had a good influence: the pupils have returned with renewed vows and resolutions to be punctual and diligent. The queen carried the highest prize this year. Honorable mention was made of some of our scholars, who have left the city to attend school, etc. Of one it was said, up to the time she had left, she had averaged one hundred and twenty verses a week, committed to memory; that would be an aggregate of six thousand two hundred and forty verses in the year.

What do the Sabbath-schools of Galveston, Richmond, and the intermediate points, say to a grand celebration in May, 1858, at some point to be selected, accessible by railroad and steamboats? Let us hear. J. E. F.

[*From the St. Louis Christian Advocate.*]

MOUND SABBATH-SCHOOL EXHIBITION.

MR. EDITOR:—Last Wednesday evening I stepped into the Mound church, corner of Chambers and Tenth streets, to witness the Sunday-school exhibition. At an early hour the church was crowded, and the Superintendent announced that he was sorry to learn that at least two hundred persons had to leave, not being able to gain admittance even to the vestibule. The exercises opened by singing the "Vesper Hymn,"

and prayer by Rev. H. S. Watts. Then followed addresses, dialogues, rehearsals, declamations, songs, etc., etc., by the scholars. These were programmed so as to afford a refreshing variety, and the boys and girls acquitted themselves with much credit to the school. It would afford me pleasure to notice some performances that were *par excellence*, but this would create the necessity of noticing all or make invidious distinctions, neither of which I have the time or disposition to do. Every piece was performed *well*, and everybody seemed pleased. I have attended several former exhibitions in this church, and it will be sufficient praise to state that this was the best I ever attended here or anywhere else.

The Superintendent, Mr. H. C. Sexton, richly deserves the gratitude of the church, and of the parents of that community, for the deep interest he manifests in the welfare of the children, and the zeal and energy with which he prosecutes the duties of his office. He has the undivided confidence and affection of the children, which is itself a rich reward for his labors; with that, the testimony of a good conscience and the approbation of God are jewels above price.

It was gratifying to hear him state that the number of children attending the school, ranged from one hundred and fifty to two hundred. What Methodist Sabbath-school in the city can beat that? While those parents' hearts were being regaled by the voices of so many happy children mingling in the sweet melody of song, or stirred by the thrilling eloquence of "Young America" orators, or leaped with gladness at the artless recital of childish dialogues, it seemed that every parent felt proud that his or her child was a member of the Mound Sabbath-school, and those whose children were not, wished they were and determined to send them. The exercises kept growing in interest to the last, and the large audience did not become restless or impatient, and when dismissed, many were astonished that it was past 11 o'clock.

Parents who wish their children to attend Sabbath-schools could not do better than to place them under the care of this. Such is the opinion of

A SPECTATOR.

St. Louis, May 22, 1857.

SUNDAY-SCHOOL STATISTICS.

CONFERENCES.	Schools.	Scholars.	Teachers.	Superintendents.	Volumes in Libraries.	Visitors taken.	Money raised for Sunday-Schools.
Kentucky .....	.....	.....	.....	.....	.....	.....	435.19
Louisville.....	.....	.....	.....	.....	.....	.....	1183.46
Missouri.....	.....	.....	.....	.....	.....	.....	888.10
St. Louis.....	76	3703	555	85	15,507	.....	1351.31
Kansas Mission.....	13	415	.....	12	1350	.....	145.20
Tennessee .....	.....	.....	.....	.....	.....	.....	1338.00
Holston	406	15,419	2525	.....	31,437	255	649.85
Memphis .....	.....	.....	.....	.....	.....	.....	637.30
Mississippi	71	2206	398	78	11,451	688	905.00
Virginia.....	.....	.....	.....	.....	.....	.....	2041.14
Western Virginia .....	.....	.....	.....	.....	.....	.....	275.00
North Carolina .....	.....	.....	.....	.....	.....	.....	1047.73
South Carolina.....	268	9327	1622	.....	24,148	1035	1380.39
Georgia.....	387	15,578	2484	.....	35,064	1778	2525.56
Alabama	317	12,583	1636	369	39,189	.....	1270.75
Florida	67	1881	304	74	7874	31	344.33
Texas	52	1994	287	52	6459	466	516.75
East Texas .....	.....	.....	.....	.....	.....	.....	.....
Arkansas.....	.....	.....	.....	.....	.....	.....	229.00
Wachita	47	1572	244	49	2735	.....	190.25
Pacific.....	19	509	87	19	2631	170	753.50
Indian Mission	14	516	29	.....	1306	70	.....
Louisiana	56	2762	442	.....	18,911	1149	1959.73

CHAPTER VII.

TRACT SOCIETY

[*From the North Carolina Christian Advocate.*]

WE have received the last Annual Report of the Tract Society of the Methodist Episcopal Church, South.

The following is the summary of operations for the year ending in May last :

Sales, \$38,735 81; Donations, \$5496 58; Collections, \$40,780 43; Families visited, 21,112; Destitute of Bibles, 725; Destitute of religious books, 551; Additions to the Church, 168; 1,161,000 pages of Tracts distributed.

The Secretary, Dr. Hamilton, closes this report with the following remarks :

“Our friends will see from the foregoing very imperfect exhibit, and from a survey of the field which we ought to cultivate, that we need greatly increased means. Any amount of money that the utmost liberality of the Church could supply, can be most profitably used for the Church and country in this enterprise. May we not hope that, upon a calm survey of the subject, many who have hitherto done but little will come forward more liberally, and that those who have done nothing will come up to the help of the Lord?

“Several of the Conference Auxiliaries, through their Agents, have ordered books very freely, much more so than they have been able to sell up to this time; consequently they are largely indebted to the parent Society, which, in its turn, is largely indebted to the Book Agents, and needs the hearty support of the Church and the benevolent.

“The Treasurer has thought it not necessary to publish an account of his receipts in detail at this time; it will be done in future. The aggregate receipts from all sources were \$46,537 12.”

CHAPTER VIII.

SOUTHERN METHODIST LITERATURE.

PERIODICALS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE QUARTERLY REVIEW. Published at Nashville, Tenn. Edited by the Rev. D. S. Doggett, D.D. \$2 per annum.

THE HOME CIRCLE. (Monthly.) Published at Nashville, Tenn. Rev. L. D. Huston, D.D., Editor. \$2 per annum.

RICHMOND CHRISTIAN ADVOCATE. (Weekly.) Published at Richmond, Va. Rev. L. M. Lee, D.D., Editor. \$1 50 per annum.

NASHVILLE CHRISTIAN ADVOCATE. (Weekly.) Published at Nashville, Tenn. Rev. J. B. McFerrin, D.D., Editor. \$1 50 per annum.

SOUTHERN CHRISTIAN ADVOCATE. (Weekly.) Published at Charleston, S. C. Rev. E. H. Myers, Editor. \$2 per annum.

MEMPHIS CHRISTIAN ADVOCATE. (Weekly.) Published at Memphis, Tenn. Rev. S. Watson, Editor. \$2 per annum.

NEW ORLEANS CHRISTIAN ADVOCATE. (Weekly.) Published at New Orleans, La. Rev. H. N. McTyeire, Editor. \$2 per annum.

ST. LOUIS CHRISTIAN ADVOCATE. (Weekly.) Published at St. Louis, Mo. Rev. D. R. McAnally, D.D., Editor. \$2 per annum.

TEXAS CHRISTIAN ADVOCATE. (Weekly.) Published at Galveston, Texas. Rev. C. C. Gillespie, Editor. \$2 per annum.

NORTH CAROLINA CHRISTIAN ADVOCATE. (Weekly.) Published at Raleigh, N. C. Rev. R. T. Heflin, Editor. \$1 50 per annum.

SUNDAY-SCHOOL VISITOR. (Monthly.) Published at Nashville, Tenn. Rev. L. D. Huston, Editor. 30 cents per annum.

DER EVANGELISCHE APOLOGETE. (German; Weekly.)

Published at Galveston, Texas. Rev. Peter Moelling, Editor.
\$1 per annum.

In addition to the above are several religious papers, not published by any Conference, but devoted to the interests of Methodism. We have seen the *Herald of Truth*, published at Hendersonville, N. C., by the Rev. Wm. Hicks, at \$1 50 per annum, and the *Weekly Message*, in Greensboro, N. C., published by Mrs. Frances M. Bumpass, (the widow of a Methodist minister,) at \$1 per annum.

CIRCULAR OF THE BOOK AGENTS ADDRESSED TO THE
SEVERAL CONFERENCES.

DEAR BRETHREN :—We herewith present you our Third Annual Exhibit. It has been prepared with care, and may be regarded as strictly correct. It involves, of course, all the Assets and Liabilities of the House, together with its Depositories and Periodicals.

From the face of the Exhibit, it will be seen that we have sustained considerable loss through the Richmond Depository. It is thought, however, that this is the result of causes which could not have been controlled. The earliest practicable steps will be taken to remedy the evil. In all other respects, it is believed the Book business of the House is in a safe and prosperous condition.

But to insure the future and permanent success of the enterprise, it will be necessary, in the judgment of your Agents, for the General Conference to make some changes in the law under which the House has been placed, as well as to adopt such measures as may be calculated to secure the united, continued, and cordial support and patronage of the entire Connection.

In relation to our home periodicals, it may be proper to submit a few statements :

1. THE SOUTHERN METHODIST QUARTERLY REVIEW has utterly failed to meet its expenses. The deficit for the current year will fall but little, if any, below *three thousand dollars!* If the ministry and membership of the Church desire the continuance of this ably-edited and highly-commended work, they must come up to its support *at once* ; and this can only be done by increasing its list of subscribers to at least three thousand five hundred.

2. THE NASHVILLE CHRISTIAN ADVOCATE, an indispensable organ of the Church, and especially of the Publishing House, should be extensively circulated, not only in every Conference, but in every circuit and station; and that this can be done without detriment to the circulation of our other papers, is evident. Greatly reduced as the subscription price of this important and interesting paper has been, it has hitherto met its current expenses; and if patronized more generally throughout the whole Connection—as it certainly should be—it would become a source of much revenue to the House.

3. THE HOME CIRCLE.—Of this elegant and excellent, though costly issue, we are now sending out only six thousand five hundred copies, the proceeds of which will be inadequate to meet its current expenses. Its circulation should at least be doubled. Why this has not already been done is matter of astonishment, as well to the Agents as to others.

4. THE SUNDAY-SCHOOL VISITOR has a circulation of about nineteen thousand. It ought to go out by tens of thousands. Thus far it has been a heavy tax on our resources. There is now a balance against it of more than three thousand dollars. We have recently made a slight modification in the terms; although, considering its size, style, and execution throughout, it is still considered the cheapest paper of the kind issued from the religious press of the country. It should be in every Methodist Sabbath-school, as well as in every Methodist family throughout the Southern States.

As heretofore, we take no account of the financial condition of the Advocates not published in Nashville. From the Reports just received from the Publishing Committees of the Richmond and Charleston papers, it appears that the former has failed to meet the expenses of its publication the past year, while the latter has turned over to the Church, in net profits, several thousand dollars! From the Publishing Committees of the St. Louis and New Orleans Advocates, no official reports have been received. We have, however, reason to presume that they have at least been able to meet the cost of their publication. All of which is respectfully submitted.

STEVENSON & OWEN, *Agents.*

Nashville, Tenn., August 1, 1857.

THIRD ANNUAL EXHIBIT

Of the Financial Condition of the Southern Methodist Publishing House.

ASSETS.

Real Estate, (in Nashville, Tenn.,) Grounds, Houses, and Improvements.....		\$49,149	39
Stereotype Plates.....		49,159	00
Steel Plate Engravings, Wood-cuts, Casts, and Electrotypes		8,927	50
Fixtures, Presses, Type, Furniture, etc.		40,904	34
Copyrights.....		2,730	50
Merchandise, Book and Tract Stock.....		69,991	00
Sheet Stock in Bindery and Wareroom		15,392	53
Material—Paper, Ink, Metal, etc.		9,344	39
Bills Receivable		16,076	58
Due on Book Accounts.....	75,891	01	
Estimated loss on same.....	7,500	00	68,391 01
Due on Nashville Subscriptions		4,587	68
Due from Tract Society		34,669	41
Bonds receivable at New York and Cincinnati.....		48,057	81
Cash on hand.....		3,287	13
Texas Advocate Loan		1,024	58
Richmond Depository		28,367	71
Loss on the last Two Years' Business	6,937	30	} 8,387 30 19,980 41
Probable Loss on outstanding Accounts.....	1,450	00	
Charleston Depository		20,100	47
“ “ Profits of the last Two Years.....		6,910	28
“ Balance Profits on Advocate for the last Two Years		5,693	92
“ Real Estate.....		14,000	00
New Orleans Depository		3,652	80
Furniture in Office.....		458	00
Whole amount of assets		\$492,488	73

LIABILITIES.

Bills payable, (including \$19,000 for Real Estate and Merchandise in Charleston,).....	} 109,444 89	} 131,912 68
Due on Book Accounts.....		
	22,467 79	

Balance in favor of the House..... \$360,576 05

Your Agents would further report, that since June 1st, 1854, they have paid out in cash, as per order and by the authority of the General Conference, on drafts of Southern

Commissioners, and for other purposes outside of the regular business of the House, \$43,792 39, which amount is now found in their account of profit and loss, but would otherwise have appeared in their available assets.

STEVENSON & OWEN, Agents.

Nashville, Tenn., August 1, 1857.

[*From the New Orleans Christian Advocate.*]

BOOK DEPOSITORY IN NEW ORLEANS.

WE learn by the New Orleans Christian Advocate, that the Louisiana and Mississippi Conferences are taking steps to procure a Book Depository in the city of New Orleans. The following proceedings we copy from that paper :

"At a meeting of the Executive Committee of the Trustees of the New Orleans Methodist Depository, held in the office of the New Orleans Christian Advocate, March 17, 1857, it was resolved that the Rev. R. J. Harp, Agent for the Board, be instructed to obtain subscriptions towards securing said depository upon the following terms, viz.: all sums under \$250 to be made payable on or before the 1st of January, 1857; all sums above are to be made payable one-half by the 1st of January, 1858, and the balance 1st of January, 1859.

"*Resolved*, That the amount necessary to be raised for the procuring a house suitable to the wants of the Book Agents and the Advocate is \$25,000.

"*Resolved*, That the Agent be instructed to forward from time to time the amounts collected by him, with the names of the donors, to the Editor of the Advocate; and that all sums collected for this purpose be published in the paper.

"*Resolved*, That those friends of the publishing interests of the Methodist Episcopal Church, South, who may not be called upon by the Agents, and to whom it might be more convenient, are requested hereby to forward to Rev. H. N. McTyeire such sums as they may feel disposed to contribute; either in drafts or notes on time made payable to their own order.

"*Resolved*, That the Rev. R. Abbey be furnished with a copy of these resolutions, and be requested to collect for the same object upon the same conditions, within the bounds of this Conference.

J. C. KEENER,

Ch'n Ex. Com."

The Editor remarks: "A Board of Trustees has been legally chartered for this purpose, and appointed and approved by the Church. This is not local but general interest. We confidently call on other towns and cities and the country to help.

"In connection with our general catalogue on sale, at Nashville prices, the building contemplated will afford a publication office for the Christian Advocate, now under rent, and a general reading-room of our exchanges. It can be easily found, and our visiting friends can call there and be at home.

"The house needed, in an eligible place, can be had and put in order for its purposes for, say, \$25,000.

"For a less sum one might be got and fixed up; but we would not have our Church publications thrust into a corner, but boldly put in sight—challenging trade and accessible.

"The Methodist Episcopal Church, South, is the only body, private or public, that is practically asserting Southern independence and resources in the highest line of experiment. Ought not her publishing enterprise to have a salesroom and representative in the commercial emporium of the South? She is entitled to Southern patronage and sympathy, on patriotic grounds, as well as religious. Can the people be slow to see this?

"Then let us move in this matter. Our Presbyterian brethren have bought a depository for their Philadelphia Publishing House for \$35,000—and have nearly paid for it. A Nashville Publishing House ought to do at least as well.

"The energetic Agent appointed by the Louisiana Conference, Rev. R. J. Harp, is now out collecting for this very purpose. Rev. R. Abbey in Mississippi is authorized by that Conference to do the same. Give them aid—largely and promptly. See under 'Special Notices' the terms of subscription, recommended by the Executive Committee.

"The Advocate will try and do something in this work. We reach many every week whom the Agent cannot come up with. Any sums sent directly to us, in money or draft, shall be turned over to the Board. In order to let our friends know their remittances have reached us safely, without a private letter, and to keep them advised how the work goes

on, we shall keep open a column for the 'Depository,' and report progress there weekly.

"Are there not some who will send us their draft for a \$1000—for \$500, \$400, \$300, \$200, for \$100, or less?"

[*From the Nashville Christian Advocate.*]

OUR PUBLISHING HOUSE.

"G. C. R.," writing from Nashville to Zion's Herald, presents some facts which will interest our readers as well as those of the Herald. We extract several paragraphs, putting them under appropriate heads.

SOUTHERN METHODISM.—Like almost all Southern and Western towns and cities, Nashville is Methodist. I know not how or why it is that Methodism has such a hold upon the people outside of New England, but merely note the fact, perfectly obvious to every observer. Perhaps you can enlighten myself and others. It is preached in all manner of buildings, in churches, school-houses, log-cabins, and barns; and by a ministry whose aim professes to be the conversion of the world to Christ. Let them stand before the world and be judged by their fruits, and before Christ the supreme Judge of all; and let the thousands in glory, by their aid, attest the great truths they preach. All honor to them for the noble work they are doing!

AGENTS AND PUBLICATIONS.—The Book Concern of the M. E. Church, South, is located here, and gives an interest to the city over and above all others. Of course Methodism at the South centres here. And the railroad and river communications with all portions of the South and West, afford remarkable facilities for disseminating their literature. The present management of the Book Concern is invested in the hands of Revs. Dr. E. Stevenson and F. A. Owen, whose labors in its establishment can only be appreciated by business men, or by those who have had the care of similar institutions. The anxious care, the unceasing watchfulness, and the aching head, are not known by the thousands who judge them—some to censure, but mostly all to praise. Two years since, Dr. Stevenson left this place for his residence in Louisville, and it was then expressed to the writer of this that he went home to die. But he seems to have been

spared for more labor yet. He says himself, that by grace he was enabled to change his mind, and return again to his post. They may lack the experience of some of our large book publishers, but it cannot be doubted that thus far what has been done has been well done, and a foundation laid sure and strong.

Its operations have been successful. In proof of which I have collected the following figures, kindly furnished by Mr. Stitt, who is in charge of their manufacturing department. Number of volumes published in Nashville in two years, 184; number of volumes published elsewhere, previous to the organization of the office at Nashville, 108; total number of volumes, 292. Number of editions, 478; number of books printed, 1,146,000; being an average of nearly 2500 copies of every work published. There have been made 125,000 catechisms for children, and 179,000 "hymns," various sizes. The whole number of printed pages amounting to 301,102,706.

WATSON'S WORKS.—Among the works recently stereotyped, are several deserving special notice. Prominent among these stand "Watson's Theological Institutes," and "Watson's Biblical and Theological Dictionary." The first of these is a volume of 771 pages royal 8vo, in Brevier; and the other of over 1200 pages, of the same type. These have long been standard works in the Church, and have deservedly enjoyed high reputation. They make special claim, however, that "such has been the amount of judicious, conscientious care and labor bestowed upon them by the faithful book editor, Dr. T. O. Summers, that they may almost be considered as new works." "Watson," say they, "constantly quoted passages of Scripture from memory, and consequently his books were filled with clerical inaccuracies." Many of his sentences, too, were so long and involved as to be very obscure, and sometimes, indeed, made him say the opposite of what he intended. These imperfections have been corrected, while no unnecessary liberty has been taken with the text. Every reference to Scripture has been verified by direct comparison—a herculean labor of itself. Very numerous and important additions have been made to the Dictionary, which has been extended more than one hundred pages beyond Watson's edition.

EPISCOPAL SUPPORT.—The Book Concern is charged with the support of the Bishops of the M. E. Church, South; and during the last four years its contributions in this way have amounted to about \$55,000. A provision beyond all doubt very unwise. The Concern should be left to establish itself upon a firm basis, before any such application of its revenues is made. North or South, everywhere, people will buy books where they can get them cheapest. And the cost incidental to the successful institution of such an establishment will not allow such an application of its funds at this early day. It adds too much to the cost of their books, and enables their older competitors to undersell them by a large figure. Doubtless their next Conference will change this feature.

GENERAL REMARKS.—Dr. McFerrin still wields the editorial pen, and battles hard and well for the doctrines and usages of the Methodist Church. He certainly succeeds in making a very excellent family paper; and Zion's Herald is some distance behind it in its subscription list. I understood their present issue to amount to fifteen thousand, with a steady increase. The Church holds him in high esteem, for his piety and for his devotion to her interests. The Doctor was particularly delighted that two such good abolitionists as Wise and Stevens should be berating one another, and thought they of the South might now enjoy a season of rest. After this and sundry small-talk about matters specially local, he charged the undersigned with the special mission of saying through the Herald, if it were possible to do so, that we of the North misrepresent the Southern Methodists. He charges the Northern press with saying that the Southern Church is pro-slavery. This he flatly denies, and says that, as a Church, it is neither pro-slavery nor anti-slavery. As a Church it has nothing to do with slavery. This is a political institution, and, as such, is under the control of the civil authorities of the country, and for its existence they are alone responsible. The business of the Church is to preach Christ, to the master and to the slave alike, and to bring both to salvation. As a Church, it meddles not with the civil relations of master and slave, and is no more responsible for individual opinions upon the slavery question, than upon other political questions. The Doctor, like all of whom I

have spoken, is warm-hearted and good-humored, and enjoys life and its duties with a hearty relish.

Rev. Dr. Hamilton, well known in New England, is in charge of their Tract Department, and has been specially successful in its management, although I do not understand that this branch of the Concern adds much to its revenue.

Starting with a capital estimated at \$310,000; with sagacious and prudent men at the head, and with a corps of editors and assistants, all selected for their talents and skill; with advantages unsurpassed in the South, the success of the Southern Methodist Book Concern must be secured.

[*From the Nashville Christian Advocate.*]

OUR GERMAN PAPER.

THE New Orleans Christian Advocate says, Perhaps our Church is not fully aware of the advantage accruing to our missionary operations among that important population, the Germans, from the German Methodist paper published at Galveston, Texas, and ably and tastefully edited by Rev. P. Moelling. It is a strong arm of the service. Rev. C. C. Gillespie informs us that it is well received North and South and West, and even in Faderland. Already its subscription list reaches two thousand. The Editor has taken a tour—not all of pleasure: he makes it tell for the Apologist. Dr. Durbin, in his last missionary bulletin, thus notices him: “An editorial vacation has been taken by the editor of the German paper published in Texas by our brethren of the Church South. He has spent it much after the manner of his countryman in Pennsylvania, who called his men in the heat of the day from the harvest-field to *rest* in the barn; ‘and now while we rest,’ said he, ‘let us thresh.’ So this editor has spent his time in visiting his brethren in the West, Northwest, and in the North, assisting them at camp and other meetings, and feels blessed in reporting that above four hundred persons have been added to the churches. A blessed vacation.”

NOTICES OF NEW BOOKS.

[We insert in this section the names of such books as are issued from our Publishing House, and those whose authors belong to our Church. The notices are given in the order

in which the books are announced in our periodicals. When not otherwise designated, the notices are from the pen of our General Book Editor.]

STORIES FOR VILLAGE LADS. By the Author of "Stories of Schoolboys," "Frank Harrison," etc., etc. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

[A republication of an English book.—ED. ANNALS.]

THE LIFE OF THE REV. JOHN W DE LA FLECHERE: Compiled from the Narrative of the Rev. Mr. Wesley; the Biographical Notes of the Rev. Mr. Gilpin; from his own Letters and other Authentic Documents, many of which were never before published. By Joseph Benson. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

This edition of the Life of Mr. Fletcher is a reprint of the author's revised edition. The editor has corrected numerous typographical errors which disfigured previous issues, and brought it out in such style and size as, we hope, will secure it a much wider circulation than it has hitherto obtained.

THEOLOGICAL INSTITUTES; or, A View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. A new Edition, carefully revised; with a complete Index of Scriptural Texts, an Index of Greek Terms, and a copious Analytical Index, by Thos. O. Summers. Nashville: Stevenson & Owen. Price \$3 50.

The editor of this edition of Watson's Institutes does not consider it necessary to say any thing in recommendation of this great work, its character as a theological text-book of the highest grade having long since been established. Of the present edition it may not be improper to state that it has been brought out with the greatest possible care. Numerous errors, found in previous editions, have been corrected in this: the quotations from Scripture have been verified and corrected, at the cost of no small labor, as Mr. Watson appears to have quoted from memory, rarely noting the place, and frequently failing to give the *ipsissima verba*

—a matter sometimes of considerable consequence to the argument. The breathings and accents of Greek words, omitted in previous editions, have been supplied in this. One or two incongruous sentences which escaped the notice of the author have been, with due advisement, eliminated; and an occasional note, the reasons of which will be obvious to the student, has been inserted. Every Scripture quotation is referred to in the Index of Scripture Texts; and every paragraph of the work has been carefully analyzed and noted in the Analytical Index, which will be found exceedingly serviceable, not only in directing to any passage which may be sought for in the book, but also in its review, or in the examination of students. This edition is brought out in one volume, for the convenience of those for whom it has been specially prepared. The type, though not very large, is clear and legible, being leaded, in double columns.

THE LIFE OF MRS. MARY FLETCHER, Consort and Relict of the Rev. John Fletcher, Vicar of Madeley, Salop. Compiled from her Journal and other Authentic Documents. By Henry Moore. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

The biographical literature of the Church furnishes, perhaps, no brighter specimen of female Christian excellence than that brought to view in the Memoir of Mrs. Fletcher.

MODERN JERUSALEM. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

This volume of Modern Jerusalem evinces great research in regard to the materials out of which it is composed, and sound judgment in regard to the use made of them.

THE LIFE OF THE REV. JOHN WESLEY, A.M., sometime Fellow of Lincoln College, Oxford. To which are subjoined, Observations on Southey's Life of Wesley, being a Defence of the Character, Labors, and Opinions of the Founder of Methodism, against the Misrepresentations of that Publication. By Richard Watson. A new Edition, with Notes, by Thos. O. Summers. Nashville: Stevenson & Owen.

It has been said, the Life of Wesley has yet to be written.

We contend that the *Life of Wesley* has been written. Whatever objections may be made to the works of Hampson, Coke, Whitehead, Moore, Southey, and other biographers of Mr. Wesley, his *Life* by Mr. Watson is a very different affair from any of these publications—it is worthy of the title it bears, and of the rank to which it has been assigned. It is impartial, genial, judicious; and, notwithstanding its brevity, it does not fail to give the reader a just view of its subject. It is not ornate; and we submit that a flowery style would be ill-adapted to such a work. If the author does not philosophize quite as much on the principles, measures, and movements of “Wesley and Methodism” as some might desire, he does quite as much as might be satisfactory and safe. A devout recognition of the hand of Providence in the great Wesleyan movement, well supplies the place of philosophical pragmatism, even if it were of a less objectionable type than that which is furnished us by Dr. Southey and Isaac Taylor. He might have interwoven more incidents into the biography; but enough is introduced to give it life, and to inspire the reader with an appetite for more. This can be gratified by a perusal of Wesley’s *Journal* and other works, which, in fact, constitute an autobiography rich, racy, and edifying, almost beyond parallel. The failures and errors of preceding biographers are noted and corrected, wherever justice demands or good taste allows it to be done. Nothing can be desiderated in that direction, except a formal review and exposure of Dr. Southey’s book; and this we have in the “*Observations on Southey’s Life of Wesley*.” Occupying a different stand-point, both in time and place, from that of the respected author, we* have considered it advisable to add a few marginal notes, which, it is hoped, will somewhat enhance the value of the present edition, to those, at least, for whom it is more particularly prepared. With the exception of these additions, this is a faithful reprint of the last revised London edition of this excellent biography.

LIVES OF EMINENT ANGLO-SAXONS; Illustrating the Dawn of Christianity and Civilization in Great Britain. Re-

* The Editor of the Books of our Publishing House.

vised by Thos. O. Summers, D.D. Nashville : Stevenson & Owen.

[*From the Texas Christian Advocate.*]

THE APOSTATE METHODIST PREACHER, a work by Rev. Thomas Maddin, D.D., has just been received. It is a thrilling romance, which few will commence to read without finishing, and which, in the minds of the pious and thoughtful, will cause many painful memories and reflections. It is destined to be widely read, particularly among Methodists; and if there is any prevalent tendency among us to the evils it portrays, we pray that it may be abundantly sanctified to their prevention. It is for sale at Nashville, Tenn.

[*From a Correspondent of the St. Louis Christian Advocate.*]

PRIMITIVE EPISCOPACY: An attempt to Ascertain the Origin, Powers, and Duties of Christian Bishops as Recognized by the Apostles, Primitive Church, and Protestant Reformers, and to determine the Conformity of Methodist Episcopacy with the Primary Model. By Rev. M. M. Henkle, D.D., author of "Platform of Methodism," etc. Published for the Author by Stevenson & Owen. 12mo, pp. 283.

It is a neatly printed volume of nearly three hundred pages. The author takes the ground that Jesus Christ established no particular form of government in detail, but left many things to be adopted by the Church, not contravening the general law of the kingdom. He takes the position that Christ ordained the preaching of the gospel, and established the Christian ministry, but left the grades in the ministry to be settled by the Church, as the necessities and harmony of the body of Christ might demand; that from the Scriptures and the custom of the early Churches, it is evident three orders of ministers are warranted, Deacons, Elders, and Bishops; that the Methodist Episcopal Church is a legitimate Church, and has three orders in her ministry, not by "Divine right," but in accordance with the law of Christianity and the usages of the Church, etc.

The work is an able production, and will be read by thousands with deep interest. He shows up Dr. Hamlin's "Croton river Episcopacy," and George Peck's defence of it.

in a style that cannot fail to make those gentlemen and their adherents feel that they have wandered far from true Methodist ground. Whether Dr. Henkle's theory be correct or not, his work should be carefully read and studied. He has certainly defended Methodism in a most masterly manner.

ILLUSTRATIONS OF LYING, IN ALL ITS BRANCHES. By Amelia Opie. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

A SEMI-CENTENNIAL DISCOURSE: preached by request before the Georgia Annual Conference, in Americus, Dec. 7, 1856. By L. Pierce, D.D. 44 pp. Price 10 cents. Nashville: Stevenson & Owen.

It was our good fortune to hear the great Georgia preacher deliver his semi-centennial sermon, and we listened to it with profound attention. We have now the honor of presenting it to the public as reproduced in pamphlet form. Those who have heard the venerable author will recognize his pulpit style in the printed discourse; and they at least will demand no other recommendation. To them, however, and to all others, we beg to say that they will do well to get the book and read it with seriousness, searchings of heart, and prayer, as they will find it something more than a mere souvenir sermon.

[The notice above is from the pen of Dr. Summers, who, in writing to the Nashville Advocate from Americus, Ga., during the late session of the Georgia Conference, says:]

"At night Dr. Pierce preached a semi-centennial sermon, this being the fiftieth year since he was received into full connection and ordained a deacon. He was admitted on trial, at the South Carolina Conference, in 1804. His sermon was a masterpiece. Its delivery consumed more than two hours. His comparison between the Methodism of the olden time and modern Methodism, was most graphically drawn; and I am much mistaken in my augury if the members of the Georgia Conference did not secretly resolve to stand in the way and inquire for the old paths with a determination to return to them and walk therein. Verily the words of that wise man are as goads! I am happy to say that he is in fine health, and moves about with the

agility of one of his sons. He seems, to borrow his own language, as if he might preach fifty years longer!"

THE PLANTS AND TREES OF SCRIPTURE. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

CONVENIENT FOOD. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

[Republication of English books.—ED. ANNALS.]

THE BETTER LAND; or, The Christian Emigrant's Guide to Heaven. Showing the Nakedness of the Land of Spiritual Egypt, the Pleasant Journey through this Wilderness, and the Glorious Inheritance of Settlers in the Celestial Canaan. By Jeremiah Dodsworth. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

THE PREACHER'S MANUAL: including *Clavis Biblica*, and a Letter to a Methodist Preacher. By Adam Clarke, LL.D., F.A.S. Also, Four Discourses on the Duties of a Minister of the Gospel. By Thos. Coke, LL.D. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

The *Clavis Biblica* is a Compendium of Scriptural Knowledge: containing a general view of the contents of the Old and New Testaments, the principles of Christianity derived from them, and the reasons on which they are founded; with directions how to read most profitably the Holy Bible; originally drawn up for the instruction of two high-priests of Budhoo, from the Island of Ceylon. It will be found of immense service, not only to the clerical, but also to the lay student of the Bible. The "Letter to a Methodist Preacher" is worthy of being printed—we were going to say in letters of gold; but we would rather say—on the heart of every preacher, young or old. Of course no *young* preacher should be without this Methodist classic. It is brought out in a very neat and convenient form, and many errors found in the old edition have been corrected in this. It sells for 45 cents, net.

THE LIFE OF JAMES ARMINIUS, D.D. Translated from the Latin of Caspar Brandt, by John Guthrie, A.M. With

an Introduction by Thos. O. Summers, D.D. Nashville : Stevenson & Owen.

The life of this great and good man should be read by every biblical student. The volume before us is very neatly printed, on good paper, and handsomely bound.

POST-OAK CIRCUIT. By a Member of the Red River Conference. Edited by Thos. O. Summers, D.D. Nashville : Stevenson & Owen.

“Ephraim feedeth on wind.”—Hos. xii. 1.

“As poor, yet making many rich.”—2 Cor. vi. 10.

On looking at the title-page of this book, the reader will probably ask, “Who is this member of the Red River Conference? and where is that Conference—in the Northern or Southern division of the Methodist Church?” We are not at liberty to answer these questions. All we are empowered to say is, “Post-Oak Circuit” has an author—why he does not divulge his name, he has not condescended to inform us. Were we to publish it, it might secure an extended circulation of his book, in both the North and South, and especially in the South-west; but this we may not do; and so the book must win its way to public favor, if it can, by its own intrinsic merits. That it will do this, the reader will scarcely doubt. We have several essays on the support of the ministry and kindred topics—and good ones, too—but “Post-Oak Circuit” is *sui generis*—there is nothing like it in all our literature. Unless we are mistaken, old Avarice himself will read it with interest, shut it up, wipe his eyes, and—open his purse!

THE WORK OF THE HOLY SPIRIT IN THE HUMAN HEART.

By the Rev. Jonathan Edwards, M.A., Pastor of the Church of Christ at Northampton, in Connecticut. Being two Tracts on that subject. Abridged by the Rev. John Wesley, A.M. Revised by Thos. O. Summers, D.D. Nashville : Stevenson & Owen.

GLIMPSES OF THE DARK AGES; or, Sketches of the Social Condition of Europe, from the Fifth to the Twelfth Century. Revised by Thos. O. Summers, D.D. Nashville : Stevenson & Owen.

HOME; or, The Way to make Home Happy. By the Rev. David Hay. With an Introduction by the Rev. Alfred Barrett. Revised by Thos. O. Summers, D.D. Nashville: Stevenson & Owen. Price 30 cents.

IONA, the Druid's Isle, and its Successive Inhabitants. By the Rev. W. Lindsay Alexander, D.D., Fellow of the Society of Scottish Antiquaries. Revised by T. O. Summers, D.D. Nashville: Stevenson & Owen. Price 30 cents, with 30 per cent. discount to wholesale cash purchasers.

[The above three are republications of small English books.
—ED. ANNALS.]

CHRISTIAN HOLINESS. By the Rev. David Kinnear. Edited by Thos. O. Summers, D.D. Nashville: Stevenson & Owen.

The author of the following essay is an estimable member of the Louisiana Conference of the Methodist Episcopal Church, South. He has long been laboring in the cause of "scriptural holiness," for the wider "spread" of which he has prepared this little volume for the press. He has no pecuniary object in view in printing it: indeed, after assuming the cost of stereotyping it, he has presented it to the Church, and only asks its publication, praying that the Spirit of holiness may accompany its perusal, and make it a blessing to many souls. It is not designed to substitute other treatises on this subject, which may be found in our catalogue; but rather to bring them into more general use. The small amount of labor bestowed upon it in passing it through the press, has been amply compensated by the pleasure and profit derived from it by the editor. This little work is brought out in uniform style with those kindred works, Wesley and Fletcher on Perfection, and Summers on Holiness. They are on an intensely interesting and important theme—identical as to doctrinal views, but widely different as to the mode of their discussion; and the small sum of one dollar will buy all four of them.

[From the *Southern Christian Advocate*.]

RANDOM SKETCHES AND NOTES OF EUROPEAN TRAVEL IN 1856. By Rev. J. E. Edwards, A.M. Harper & Brothers. 12mo, pp. 468. At Depository, \$1.

Mr. Edwards is a member of the Virginia Conference, and spent a few months in Europe to recruit a constitution broken down in the service of the Church. This, and the fact that he is the first of our Southern preachers who has given, in book form, the result of foreign observation, would naturally commend his work to the readers of the *Advocate*, if it needed any recommendation apart from its merits—which it does not. It is a faithful reproduction from his daily journal, giving in racy style a faithful delineation of the “Old World,” as it was seen through his eyes. It is wholly unambitious, but none the less meritorious on that account. We are sure that we are doing our readers no less than the worthy writer a favor, by insisting that they buy and read it.

SONGS OF ZION: A Supplement to the Hymn-Book of the Methodist Episcopal Church, South. Edited by Thos O. Summers, D.D. Nashville: Stevenson & Owen.

[The announcement of a new edition is made in the Nashville Christian Advocate, July 23.—ED. ANNALS.]

[*From the Nashville Christian Advocate.*]

A DEFENCE OF ARMAGEDDON; or, Our Country Foretold in the Holy Scriptures. In two Discourses, delivered in the Capitol of the United States, at the request of several Members of Congress, on the Anniversary of Washington's Birthday, 1857

The above is the title of a very neat volume of one hundred and thirteen pages, by Rev. F. E. Pitts, of the Tennessee Conference, published by Stevenson & Owen for the author. Price 50 cents, with a discount to wholesale purchasers.

Armageddon has attracted much attention. The work is acknowledged as giving evidence of much genius and great research, even by those who do not subscribe to the theory. Mr. Pitts, who defends the theory, is known to the public as an able and eloquent preacher and writer. The discourses before us produced much sensation at the time they were delivered, and will be read by the numerous friends of the author with interest. Send orders to Stevenson & Owen, Nashville.

[*From the Nashville Christian Advocate.*]

ANNALS OF SOUTHERN METHODISM.—Arrangements have been made between the Book Agents and the author to bring out the future volumes of this valuable work at the Southern Methodist Publishing House. It will be remembered that volumes one and two, that is, for 1855 and 1856, are already before the public, the latter very recently published. This valuable work is very highly commended by all who have carefully examined the contents. Indeed, such a publication is invaluable, and will be more highly appreciated fifty years hence than at the present time. It will be a most important work to the future historian. What would the Church not give for a similar work reaching back to the time of the organization of the first Methodist Conference in America? We hope the author will lose no time in collecting the materials for filling up the space between 1855 and 1844, when the separation took place between the North and the South. He may be able now to gather the facts essential to the future history of the Southern Church, and embody them in a form convenient for reference and preservation. This would make the chain complete, and would be a most valuable acquisition to the literature of Southern Methodism. In the mean time we advise our friends to procure and deposit in their libraries volumes one and two: they are very valuable as books of reference. Orders forwarded to Stevenson & Owen, Nashville, will be promptly filled. Price \$1 per volume. Usual discount to wholesale purchasers.

A SHORT ESSAY ON APOSTASY. By the Rev. W. J. Parks, of the Georgia Conference. Edited by T. O. Summers, D.D. Nashville: Stevenson & Owen. Price 30 cents.

The author of this little book is a well-known and highly esteemed minister of the Georgia Conference. He is a man of vigorous mind and sound judgment in the things of God. This will appear from a perusal of the present essay, in which the author thinks with the wise and speaks with the common people, and both parties will be interested in his production. It is an expansion of a sermon which he has been frequently requested to print, and which his numerous friends will be glad to see developed in a treatise. We are

very sure that his teachings on the subject of apostasy can be easily understood, and equally sure that his arguments cannot be refuted. An occasional passage might be objected to on exegetical grounds; but the common sense, logic, and Scripture proof brought to bear on the question of the possibility of apostasy, must determine it affirmatively in the judgment of every candid reader. We bespeak for the Essay an extended circulation: let it be read in connection with *Olivers on Perseverance*, an old sterling treatise on the same side of the controversy.

THE DAWN OF MODERN CIVILIZATION; or, Sketches of the Social Condition of Europe, from the Twelfth to the Sixteenth Century. Revised by T. O. Summers, D.D. Nashville: Stevenson and Owen. Price 30 cents, with 30 per cent. discount to wholesale cash purchasers.

COUNTRY TALES FOR THE YOUNG. By Old Humphrey. Revised by Thomas O. Summers, D.D. Nashville: Stevenson & Owen. Price 30 cents.

QUESTIONS ON GENESIS: designed for Bible-classes, Sunday-schools, and Families. By Thomas O. Summers, D.D. Nashville: Stevenson & Owen. Price \$1 25 per dozen.

The Agents have just issued a new edition of this work. The questions in this book are all based on a careful analysis of every verse in Genesis; and they are so framed as to correspond with the sacred text, which, as one of the fathers expresses it, has shallows in which a lamb may wade, and deep places in which an elephant may swim. The Southern Christian Advocate says, "It bears the mark of sound judgment, thorough biblical learning, good taste, and admirable adaptation to the capacities and wants of the young. Of course it will supersede all other books of this sort in the Bible-classes, Sunday-schools, and families of the Southern M. E. Church."

THE FIELD AND THE FOLD; or, A Popular Exposition of the Science of Agriculture. By the Rev. Edwin Sidney, author of "Blights of the Wheat," etc. Edited by Thomas O. Summers, D.D. Nashville: Stevenson & Owen. Price 30 cents.

THE SOUTHERN METHODIST PRIMER: containing Elementary Lessons in Spelling and Reading, with Hymns and Prayers, original and selected, by Thomas O. Summers, D.D. Nashville: Stevenson & Owen.

In a notice, Dr. Summers says, "At the suggestion of some practical teachers, we have revised the Primer, and brought out an edition with the alphabets, etc., in large type. It is put very cheap for the accommodation of Sunday-schools—price 30 cents per dozen."

CHAPTERS FOR CHILDREN. By Old Humphrey. Revised by Thomas O. Summers, D.D. Nashville: Stevenson & Owen. Price 30 cents.

DISCOURSES BY THE REV. PHILIP P. NEELY, D.D. First Series. With an Introduction by the Rev. J. K. Armstrong, A.M. New York and Mobile: S. H. Goetzell & Co. Marion, Ala.: Wooley & Mosely.

We have just printed a handsome duodecimo of three hundred and seventy-one pages, bearing the foregoing title. It contains ten Discourses—the first is on the Preaching needed by the Times, preached before the Alabama Conference, and published by request of that body; the next two are on Hearing the Word; the fourth and fifth are elaborate sermons on the Fall and Restoration of Peter; the next is on Christian Steadfastness; the seventh and eighth are on the Christian Worker and his Future Compensation; the ninth is on Victory over the World, preached on the occasion of receiving persons into the Church, and many wholesome lessons does it contain; the last is a Funeral Discourse, on the occasion of the death of Capt. Allen, who fell at Monterey. These Discourses are literally "Sermons from the Pulpit," being sent forth as they were preached, with the exception of such verbal corrections as were necessary to transfer them to the printed page. They are evangelical in their complexion, earnest in their tone, catholic in their spirit, practical in their matter, direct in their aim, and ornate in their style. Some passages, *e. g.*, in sermon the fifth, are perhaps a little overwrought, and an English purist may here and there detect an occasional Germanism, or the like, but no one will fail to be impressed with the eloquence

of these Discourses. They are what might be expected from one who occupies a front rank among the popular pulpit orators of the South. Their scope is within "the living present"—they are concrete and subjective; and these characteristics, we judge, will give them popularity. The book has been gotten up in fine style by our Publishing House, and will be sold by our Agents, as well as by the publishers whose names are in the imprint.

A BIBLICAL AND THEOLOGICAL DICTIONARY: explanatory of the History, Manners, and Customs of the Jews and Neighboring Nations. With an Account of the most Remarkable Places and Persons mentioned in Sacred Scripture, an Exposition of the Principal Doctrines of Christianity, and Notices of Jewish and Christian Sects and Heresies. By Richard Watson. A New Edition: Revised and Enlarged by Thomas O. Summers. Nashville: Stevenson & Owen.

The Dictionary compiled by the late Richard Watson is one of those books which posterity will not willingly let die. Its judicious digests of biblical subjects, and its theological articles—temperate, yet decided and vigorous in their tone—make it peculiarly valuable to ministers and students of divinity, and generally useful to all who desire to comprehend the contents of the inspired volume. When the present Editor was solicited to bring out a new edition of this work, it was intended merely to correct the typographical errors of the old edition, to insert notices of those sects which have sprung up since Mr. Watson's day, and to show the present state of those which are noticed by him. But after a short progress in the work, it was found that the author's plan—too much restricted as it was—had not been carried out, particularly in the latter portions of the work; many important subjects having been omitted, apparently because their insertion would make the volume larger than was originally intended. To supply these defects, and to make the Dictionary answer the demands of the present time, it has been thoroughly revised and greatly enlarged. Typographical errors, which were numerous, especially in Hebrew and Greek words, and the like, have been corrected, and hundreds of new articles have been inserted. The bib-

lical articles which have been added comprehend the principal results of modern researches in the lands of the Bible: in their preparation, the works of others in this department of sacred science have of course been consulted; but the materials, for the most part, have been collected from the volumes of Robinson, Olin, Bartlett, Lynch, Layard, and other travellers. The theological additions are not numerous: they supply a few omissions, occasioned by oversight, or perhaps by the limits to which the author was confined. The ecclesiastical articles which have been added are numerous: they embrace definitions of many terms which occur in Church history, and brief notices of many ancient and modern sects which were overlooked by Mr. Watson; while not a few of his articles have been considerably enlarged. The materials of these additions have been gathered from approved sources, carefully sifted, and laboriously condensed. The accounts of existing sects have been taken, as far as possible, from their recognized formularies and historic records. The additions—which were all written by the Editor's own hand—are distinguished from the original work by brackets: how inferior soever they may be to the latter, it is hoped they will not be considered altogether out of keeping with the catholic and Christian tone by which Mr. Watson's productions are so remarkably characterized. They do not substitute, but supplement, the original matter, all of which is in the present volume except the maps, which have been rejected in favor of others adapted to the present state of sacred geography. The Editor would have made the Dictionary much larger could he have done so without deviating too much from the plan of the author, and contravening the design of the publishers. Great pains have been taken by him, and the accomplished correctors of the press associated with him, to secure typographical correctness and beauty. It is hoped that in this respect, as well as in others, it will give satisfaction, and that the interests of truth and righteousness will be promoted by its publication. The book is a noble octavo, substantially bound, uniform in size and style with our edition of Watson's Institutes, only of course a much thicker volume. As the Agents have been disappointed in regard to the maps, the portion of the edition which has been bound up does not contain them, in view of which the

price of the work is \$4, instead of \$4 50, the price specified in the catalogue. The cost of stereotyping it has been very great—the plates being valued at \$3139. The plates of the Institutes are valued at \$2345. There must be an immense sale of these books to indemnify the Agents in this large outlay.

THOUSAND-CHARACTER CLASSIC. Romanized by B. Jenkins, D.D.

This is another specimen of "Chinese Books Romanized" by our missionary at Shanghai, Dr. Jenkins. In last week's paper there appeared a letter from the Doctor, of a most encouraging character. Slowly, as a matter of course, but we think surely, our mission in China is progressing; and all we want is more faith, prayer, toil, patience, fiscal support, and the Divine sanction, and we shall be sure to succeed.

ESSAYS ON THE BAPTIST CONTROVERSY; or, An Examination of the Mode and Subjects of Baptism: together with the right of all Denominations to the privilege of Sacramental Communion with each other. By Russell Reneau. Philadelphia: Higgins & Perkinpine.

Our old friend, the author of this little book, who lives at Atlanta, Georgia, stepped into our office last week and put a copy of it on our table. We find it an outspoken apology for religious controversy, and a bold, successful defence of the views of the generality of Christians, in opposition to the novel and exclusive notions and practice of Antipedobaptist Immersionists. It is a well-printed 16mo of one hundred and forty-two pages, and may do service where more elaborate and more classical treatises may not be available. We think we have at last nearly books enough on Baptism: what we want now is, that they should be circulated and read; and that pastors and parents should see to the decent, solemn, and public initiation of all our children into the Church, and their careful religious training after they are there. Unless we do this, we virtually forbid them to come unto Christ, even while we stoutly defend their right to come.

[*From the Richmond Christian Advocate.*]

PLEASANT HOURS: A Present to my Christian Friend. By Rev. John Bayley, author of "Confessions of a Converted Infidel," and "Marriage as it is and as it should be." Richmond, Va.: Published by Charles H. Wynne.

In this small volume there is a varied assortment of pleasant and instructive reading. The author has an agreeable way of presenting important truths. He invests his subjects, which are always selected with judgment, with graceful attractions; and, by a quiet and easy style of writing, trans-fuses his thoughts into the hearts of his readers. The hours spent in the perusal of this production of his pen will be pleasantly employed.

The typographical execution of this work is admirable. It will compare favorably with the issues of the best publishing houses in the country.

For sale at this Depository. Price 37½ cents.

EARLY TIMES IN MIDDLE TENNESSEE. By John Carr, a Pioneer of the West. With an Introduction by the Editor of the Nashville Christian Advocate.

Most of the chapters in this work have heretofore appeared in print; but several have never before been published. Altogether, it is a very interesting work, and one that will be read with pleasure. Published for the author by Stevenson & Owen. Price 50 cents, with 25 per cent. discount to wholesale purchasers.

THE QUARTERLY REVIEW.

The following articles appeared in the year 1857 in the Quarterly Review of our Church.

January.—1. Ferrier's Institutes of Metaphysic. 2. The Scriptural Argument for Slavery. 3. The Progress of Science, and its Connection with Scripture. 4. The Cherubic Symbol. By Rev. T. V. Moore, D.D., Richmond, Va. 5. The Authenticity of the Gospel according to St. John. [From the Studien und Kritiken.] By John D. Keiley, Petersburg, Va. 6. Abélard. 7. Brief Reviews. 8. Biblical, Literary, and Religious Miscellanies.

April.—1. Calderwood on the Infinite. 2. Foreshadow-

ings of the Judgment. By Rev. T. V. Moore, D.D. 3. The Authenticity of the Gospel according to St. John. By J. D. Keiley. 4. Christ's Kingdom in the Heart and in the World. 5. The Reading of the Bible by the Romish Laity. By Professor Reubelt. 6. Dr. Smith's Philosophy and Practice of Slavery. 7. Clark's Foreign Theological Library. 8. Brief Reviews. 9. Biblical, Literary, and Religious Miscellanies.

July.—1. Comte's Positive Philosophy. By Rev. Oliver S. Munsell, A.M. 2. College Life of the Wesleys. By Rev. William W. Bennett. 3. Preachers and Preaching for the Times. By Rev. Paul A. M. Williams. 4. "Theory of Female Education" Vindicated. By Professor W. J. Sasnett. 5. The Translations of the Bible. By Professor Reubelt. 6. A Review of "Henkle's Primitive Episcopacy." By Rev. J. W. Allen. 7. Brief Reviews. 8. Biblical, Literary, and Religious Miscellanies.

October.—1. Thomas Chatterton. 2. Samuel Drew and Thomas Scott. 3. The Ascension. By Rev. T. V. Moore, D.D. 4. The Order of Jesuits. By Professor Reubelt, A.M., Trenton, Tenn. 5. A Review of "Henkle's Primitive Episcopacy." By Rev. J. W. Allen, A.M., Alabama. 6. Methodist Preachers and Preaching. By Rev. H. S. Thrall, Texas. Correspondence—Original Letter of Adam Clarke. 7. Brief Reviews. 8. Biblical, Literary, and Religious Miscellanies. 9. Editorial Observations.

CHAPTER IX.

OUR PEOPLE OF COLOR.

The following *Recapitulation* from the Twelfth Annual Report of our Missionary Society gives a summary of the operations of the Church in this department:

Conferences.	Miss.	Miss'ries.	C. M.	Chs.	Sch'rs.
1. St. Louis.....	2	2	1200	2	200
2. Holston.....	1	1	401	1	190
3. Tennessee.....	8	5	2526	5	1060
4. Virginia.....	6	6	1901	6	1050
5. Arkansas and Wachita...	6	3	2808		
6. Memphis.....	20	15	4443	23	2300
7. Mississippi.....	20	14	5452	3	1682
8. North Carolina.....	6	4	2061		
9. South Carolina.....	20	24	9412	10	3255
10. Alabama.....	34	33	8487	12	4450
11. Florida.....	11	7	1578	5	800
12. Louisiana.....	9	8	3132		743
13. Texas.....	5	5	1020	2	
14. Georgia.....	24	18	8114		1750
Total.....	172	145	52,535	69	17,480

The following articles, from the pen of Bishop Andrew, originally appeared in the Southern Christian Advocate.

A FORTNIGHT AMONG THE MISSIONS TO THE BLACKS.—NO. I.

MR. EDITOR.—On the 26th day of March last, I reached Charleston on my way to the missions on the rice-fields, lying between Charleston and Savannah. After spending one day in Charleston, I took the stage for Adam's Run, within the limits of the Pon-Pon Mission. We had a pleasant ride, there being only two other passengers—a young man by the name of Burgess, from Charleston, a grandson of our old friend, Samuel Seyle, and a negro man belonging to some rice-planter on Combahee. Although the vegetation was unusually backward in consequence of an unusually cold spring, yet the beautiful yellow jessamines which bloomed in abundance all around us gave an air of spring-like beauty to the scene, and contributed greatly to the pleasantness of the ride. About two o'clock I reached my destination, and received a cordial greeting from our friend and brother, Rev. W. C. Kirkland, the resident missionary, and his excellent wife. I knew her when she was a child; but had not seen her before for many years, and now she is the mother of an interesting group of children.

On Sabbath morning Brother K. and myself went forth to do a Sabbath day's work among the negroes of the rice-fields.

We rode some five miles to Stono, a chapel built by the planters for their slaves to worship God in. In consequence of some confusion in the arrangement, the congregation was rather small. Indeed, I thought at first we should have scarcely any hearers, but they kept dropping in till we had a very tolerably-sized congregation of blacks, and some half-dozen whites, to whom I preached, as I was able, the word of God.

When preaching was over, we hurried off to reach another appointment, several miles distant. When we reached the place, we saw quite a number of carriages, and heard the negroes, who were waiting for us, singing hymns most lustily. We had quite a large congregation of blacks; and I suppose some twenty or more whites. I preached on the character of Him "who is mighty to save," with some liberty, and with some apparent effect on the congregation. Here too they have a chapel built by the planters for the benefit of their slaves. The negroes are great singers, and I observed among them here, and especially among the women, a singular custom of bowing or curtsying at the close of every two lines. Indeed, they seemed to keep time with their whole body.

After closing this service, we had to take the road immediately for another appointment, a few miles distant. We stopped on the road to take lunch, and then proceeded to the church, where we found a large congregation of blacks, and some twenty or thirty white persons. Several of the planters and their families were present, and among my hearers was the Rev. Mr. P., pastor of the Wiltown parish, who had, just an hour or two previously, finished service at his own church, which was not remote from our place of worship. Mr. P is spoken of as a worthy and evangelical minister of the gospel. Before the sermon, Brother Kirkland catechized a large class of little negroes, who answered readily. It was to me an interesting occasion, and in my heart I blessed God, who had sent the gospel to these poor. I endeavored to preach to them the word of God with all plainness and earnestness. I pray God that some good may come of it. After service we returned to Brother Kirkland's, which we reached just before dark, having preached three times and travelled some fifteen or twenty miles. This seemed rather

hard work for an old man, and I expected to be completely run down; but God sustained me, insomuch that I was able to preach again in the village at candlelight on Monday evening.

I regretted very much the absence of Col. Morris, who was on a visit to Georgia. He was one of the earliest patrons of the missions, and has continued one of their most undeviating friends, and I greatly desired to form his acquaintance. Indeed, I should have been much gratified to have visited all the planters whose negroes we serve; but the shortness of the time at my disposal rendered it impracticable. Our excellent friend, Brother Kirkland, who has served this mission for several years with great acceptability to both planters and slaves, I was sorry to find in such precarious health as to render it necessary for him to cease his pulpit labors, and, since I was there, to leave the mission altogether; and now Brother P. G. Bowman is engaged on that work. May God graciously smile on this interesting mission-field.

On Tuesday morning I left Adam's Run on my further progress, Brother Kirkland carrying me in his carriage beyond Jacksonborough; or rather what used to be Jacksonborough. It was once a place of some little business, but now scarcely a house remains to tell where once it stood. About half a mile beyond its ruins we met Brother Bowman, who was coming to meet us; so I transferred myself and baggage to his carriage, and parted from Brother K., who went on his way towards Barnwell, hoping that a little excursion among the pine-hills might benefit his health. God grant that he may not be disappointed. And now I was entering on ground over which I had travelled some forty-five years ago on my first circuit, and the different localities through which we were passing, with their names, revived memories of other days which had long slumbered. Just above this road, which I was now travelling in a comfortable carriage, lay the old Saltketcher Circuit, over whose pine-lands and swamps, when a boy of nineteen, I used to jog along in old Methodist preacher style, on my black pony, Cicero; but O! what changes have swept over us all since then! Few, very few of those who then welcomed the boy itinerant to their houses remain on earth; yet still I live, an old man and of comparatively little account, but still able to try to do something

in the vineyard of my heavenly Lord and Master. O that life's closing hours may find me still busy, battling for God and truth!

We drove to Brother Bowman's; dined and spent a few hours with his family, and then drove to Brother Sanders's, where I spent the night. Brother S. is a fine specimen of what an industrious and energetic man can accomplish, by persevering and wisely directed effort. Beginning life poor and unaided, he has risen to wealth; regarded as one of the first planters of the State; and this prosperity, I understand, has been acquired solely by strict attention to agricultural pursuits. He has now an interesting family around him. May he remember that all his prosperity is of the Lord, and that he is only God's steward. As I looked around on his prosperous and well-regulated farm, I could not avoid the question, Why should so many thousands in the older States break up all the associations of home and undertake the fatigues and hardships of emigration to new and distant lands, when proper industry and economy will make them rich and comfortable nearer home? Here I was met by Dr. Henderson's carriage, which took me the next morning to the quiet and pleasant residence of the Doctor, some eight or ten miles distant. I found that the good people had an appointment for me to preach at the church near by. I tried to preach to a small congregation, and felt that God was with me. After preaching, a middle-aged woman came up to me and introduced herself. "You may not remember me," said she; "but I recollect you very well. When you rode this circuit, I was a little girl about six years old. I heard you preach, and under that sermon I was awakened." She said she was trying to live for God. I thought of Solomon's words: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that."

This evening Brother Williams, the senior missionary on the Combahee Mission, met me. To the work on that mission the next week's labors were to be devoted, about which I shall speak in my next.

JAMES O. ANDREW.

Summerfield, Alabama, April 29th, 1857.

A FORTNIGHT AMONG THE MISSIONS TO THE BLACKS.—
NO. II.

Thursday morning was a dark, rainy morning, and cool withal; not by any means the most pleasant day for a ride among the rice-fields; but I had been requested to perform the funeral services over the remains of a good woman, who had just died. So I had to go, rain or shine. A ride of about two miles brought us to the house of a brother Thomas, the brother of the deceased. A tolerable company was present, to whom I endeavored to address a suitable exhortation. Mrs. J. was a pious woman, who had, within two or three months, buried her husband and her only child, and now the Lord had taken her to himself. Her end was peace.

I left Brother Williams sick at Dr. Henderson's; nor was he able to render any assistance on the missions till the Sabbath, and then only part of the day.

We returned in the evening to Brother H.'s, and found Brother Williams still quite sick. The next morning, Friday, we determined to commence the work of visitation and catechizing on the Combahee Mission; and as Brother Williams seemed better, he resolved to go with us. We began our work at Mrs. Smith's, but by the time we reached her residence, Brother W. was obliged to take his bed. Mrs. S. received us very courteously, and made us feel very much at home. As we had designed to visit the plantation of Mr. Lowndes, although Brother W. was not able to accompany me, I determined to go and introduce myself, as I wished to see as many of the planters as possible. Mr. Lowndes was not at home, but Mrs. L. received us very politely. Mr. L. has been a firm friend to our missions, and has lately built a very neat-looking chapel for his negroes. After an hour's pleasant conversation, I returned to Mrs. Smith's to dinner. Mrs. S. appears to feel a deep interest in the religious instruction of her people. After dinner we had a clever company of negroes of the estate collected in their chapel, to whom I gave a plain and friendly talk. My congregation seemed affected, and expressed a great deal of thankfulness, and gave the preacher many a hearty squeeze of the hand. We may observe, by the way, that it is an invariable rule among the negroes on the missions, at the close of service, to

shake hands with the preacher ; and if he attends to catechize the children, every little fellow among them claims the right to receive this token of recognition from the preacher. I was frequently compelled to grasp three or four hands at once.

That night, according to previous arrangement, we spent with Mr. Charles Heyward, who received and treated us to a polite hospitality, which made us feel quite at home. After breakfast the next day, we rode over to Mr. Daniel Blake's, with whom we spent several hours. Mr. B. is a man of large wealth—a very extensive slaveholder, and seems to feel a deep and increasing interest in the religious cultivation of his negroes. He has just finished a commodious chapel for his people to worship God in ; and I understand that himself and family attend almost invariably the services at the chapel. This is as it should be ; as the presence of the master and mistress is a matter of great encouragement to the people, as well as to the missionary. We catechized a large number of little negroes ; Mr. B. himself being present and manifesting much interest.

After dinner, or rather lunch, as they call it here, a good deal of pleasant conversation, and prayers, we left for Mr. James Heyward's, where we were to spend the night. On the way, we stopped at Mr. Charles Heyward's to catechize the children. Quite a number were present, whom we catechized, and gave them a suitable address, Mr. H. and his daughter being present to witness the services. After finishing these services, we went to Bro. Thomas's to dinner, and then went on to Mr. James Heyward's. Here we catechized a class of little negroes, and were somewhat amused and not a little annoyed at the interference of the old nurse, who was ever and anon throwing in a word of exhortation or rebuke to the little sinners before us.

We spent the night with Mr. Heyward, and were, of course, handsomely entertained. He has a pleasant residence, and his grounds are handsomely and tastefully improved. He was leading a sort of bachelor life, his good lady being in the city of Charleston, which may be properly regarded as their home, as they only spend the winter at their country residence.

On Sabbath morning I preached in the house which he has built for the benefit of his people, which is a plain but comfortable house, well fitted up for the large congregation

of blacks, besides places fixed for the accommodation of such of the whites as choose to attend. On this occasion we had a very respectable company of whites, including Mr. H. and such of his family as were at home. I preached at some length, and with some liberty, and there was evidently considerable feeling among my hearers. O that the good Lord may raise up some fruit from the efforts of this morning! I had to preach again in two hours on the estate of Mr. Arthur Heyward, of which Bro. Thomas is manager, so I had to hasten on immediately. We had quite a crowd, to whom I endeavored to deliver my message with all earnestness, and, at the close, went back to Bro. Thomas's and dined. I felt weary, but rest was not yet. After dinner, drove to Mr. Blake's, and had quite a congregation of both whites and blacks. The proprietor and his wife were in attendance. God, I trust, was with us. May his blessing, without which nothing can be effectual, cause much fruit to spring from this day's effort.

Several of the whites, who attended on my ministry on that day, were the children and grandchildren of my old friends, James Green and his wife, who used so kindly to entertain me at their house, when I was on the Saltketcher Circuit in 1813; and of my good friends, Andrew Jones and his wife, with whom I used to spend many pleasant hours, at Morrison's Hill, when I was on the Charleston district. Sister Jones still lives, but her husband has long since passed to the home of the good. It was a rich treat to meet them, and the gratification appeared to be mutual.

And now the public services of another Sabbath being ended, I returned to the house of our kind friend, Dr. Henderson, some ten or twelve miles distant; and thus ended my second Sabbath among the missions on the rice-fields. Before I go further, let me record my sense of the Christian kindness of my good friend, Dr. Henderson, who not only ministered in every possible way to make me feel at home in his pleasant family, but placed his carriage, horses and driver at my entire disposal during my stay on the mission; and also sent me, on Monday morning, some fifteen miles to Bro. Hutto's, on the Prince William's Mission. May God graciously smile on him and his household.

And now, before we take our leave of the Combahee and

Ashepool Missions, it will be proper to make a few remarks as to its importance as a mission-field. The ground to be occupied and cultivated by the godly men who are to labor in this field is quite too extensive, and the labor necessarily demanded to cultivate it as is desirable is quite too heavy for any two or three men. They needed from the last Conference three men; but such was the scarcity of preachers that only one was sent. To be sure, Bro. Walker, P. E., has succeeded in procuring the services of two worthy brethren as assistants; yet, even now, there is more work than can be properly performed by three men. The rice plantations in this region cover a large extent of country; vast numbers of slaves cultivate these rich deltas, with a very sparse population of whites. To the larger portion of these thousands no gospel comes, except as it is brought by our missionaries; and although it may be true that to many of these we have no access, yet it is also true that a very considerable number of the principal planters are decidedly friendly to our operations, and their influence is creating a favorable public sentiment. Among the great body of the planters, new doors are constantly opening before us. Already we have more openings than we can properly occupy, and the field is constantly enlarging. God is constantly, by his providence, opening up our way; and we are pledged to the work, and baptized for its performance. The Church and the world, heaven and hell are watching us. The question for the Church and the ministry to answer is, Shall we resolutely do our duty, or shall we prove basely recreant? What's the answer?

JAMES O. ANDREW.

Summerfield, Ala., May, 1857.

A FORTNIGHT AMONG THE MISSIONS TO THE BLACKS.—
NO. III.

On Monday evening it was rainy and cool, but my appointments required me to travel. Accordingly I left my pleasant quarters, and started for Brother Hutto's in Beaufort District. I reached his residence early in the day, and found a few engagements ahead. So, after remaining at his house for an hour or two, we left in his buggy to visit one or two plantations on his mission. The rain continued and

increased, and it was cool and uncomfortable, so that by the time I reached Brother Davis's, I was quite chilly, and decided not to go out any more that evening. We accordingly remained at our quarters, and that night I tried to preach to the blacks and the family of Brother Davis, the manager for Mrs. Eustis. In the evening we walked over to see that lady. She has quite a pleasant, rural-looking place. I was particularly struck with the fine avenues of live-oaks, which added greatly to the appearance of the place, and I understood her to say that she had herself had them planted; but she dwelt here in the midst of all these beauties alone, there being not a white person about the house besides herself. One would think she had quite a solitary time of it, but then she only spends her winters here—the summer being spent farther north. We of course met with a polite reception.

The next morning we left the kind family of Brother Davis, and took the road for the Savannah River Mission. The morning was clear, and the roads good, though a little sloppy. Indeed, good roads are the general rule in this country. We passed Pocotaligo, dilapidated and looking almost as much like no place as Coosawhatchie, which we passed an hour afterwards. Coosawhatchie was once the seat of justice for Beaufort District, and a place of some little importance, but now the genius of desolation seems to hover over the place. A few houses remain, but even they seem to be mostly untenanted. A few inhabitants were creeping about, pale, cadaverous-looking folk, who looked as if they had served a full apprenticeship to the ague and fever. Beyond this, we journeyed by a beautiful road to Grahamville, the country most of it poor and unattractive.

Grahamville is a pleasant summer residence for a large number of the planters. It has greatly increased since I used to stop here more than thirty years ago, and is now quite a handsome village. Three miles beyond we came to the house of Rev. Andrew J. Green. I had known Andrew in his younger days, but we had not met for many years, and I was a little surprised to see a man with a rather gray head, though otherwise he looked young enough, and as fat as though he had been living on bear meat. I was cordially welcomed and kindly treated by him and his good wife. Brother Green is local,

but has been employed by the Presiding Elder to serve one of the missions in the neighborhood. After dinner my kind friend, Brother Hutto, left for home, and I remained to meet Brother Crook, of the Savannah River Mission, who came next day and took me to his house at Hardeeville, a pine-land village, in which his family resides. On our way we passed through Puryburg, another specimen of ruin and desolation—hardly anybody living in it, but still retaining some reputation as a good place for the sturgeon fishery.

On Thursday morning we left to begin our work of visiting on the plantations. We first visited Brother Collins, who manages for Mrs. Chisolm, and after spending an hour or two with his family, we went to dine with Mrs. Chisolm, who seems to be quite a friend to the mission, and anxious for its success among her people. We found her an intelligent woman, and spent a few hours pleasantly with the family, when we had prayer and returned to Brother Collins's. On Friday night I preached at Hardeeville to a pretty fair congregation, and I trust that God may make it efficient in the spiritual profit of some who heard me.

On Saturday morning we left Brother Crook's kind and pleasant family for our final visit to the rice-fields. We first called on Mr. Smith, where we catechized a class of little negroes, and spent some time in pleasant conversation with Mr. Smith, who seems to be an accomplished gentleman, and, from the report of Brother Crook, a pious man. He is quite favorable to our missionary operations among his people, and inclined to do what he can to promote the interests of the work. We called at the house of Mr. Haynes, who manages a large interest adjoining Mr. Smith's, where we dined; and after spending a few hours and praying, we left. Mr. Haynes is a worthy member of the Baptist Church. From thence we rode to the plantation of Mr. Izzard. This place, some years since, was almost isolated in the midst of an extensive and dense swamp. This has been cleared up, and we rode for nearly three miles on a pretty fair causeway through hundreds of acres of this once formidable swamp now cleared up and under cultivation. So much for well-directed and persevering effort. I understand that Mr. Izzard's rice plantation consists of some 1400 acres. Surely these rice-fields must present a most beautiful appearance

when in full growth, and especially when the golden harvest is ripe, and waves to the passing breeze. We found the proprietor polite and affable.

After spending an hour or two, we passed on to the place where we expected to spend the night, belonging, I think, to Mr. Heyward. As the proprietor spends but little time on this place, and was not there at the time of our visit, we found comfortable lodging with the overseer. Indeed, he was absent at the time of our arrival, but Brother Crook, who seemed quite at home, took possession. The servants prepared supper and bed for us, and Brother Ogburn and myself were snugly asleep before the gentleman returned from Savannah. We made ourselves quite at home, and the next morning Brother Crook and myself took boat, and after rowing some few miles, we reached our first preaching-place, on the plantation of Mr. Manigault. Here I preached, and at the close, again took boat for the afternoon appointment at Mr. Rose's. We had quite a congregation, and after Brother Crook had catechized the little negroes, I tried to preach: there was good attention, and considerable feeling. Several joined society at the close, and we were off again for the place we had left in the morning, where I was to finish my ministry on the mission for this time. The friendly overseer furnished me with a horse, and I rode along the dam till I thought the top too narrow for safe equestrianism, when I dismounted and determined to take it afoot; but I well-nigh repented it, for, in addition to the ridge being exceedingly narrow, large cakes of mud had been thrown up from the ditch, which had become dry and hard, so that walking was an uncomfortable and laborious business. However, we reached the canal at last, and after resting and dining, I preached again to a considerable company of negroes, and after the service closed, took boat for Savannah. Five stout negro men propelled the boat, and soon landed me on the wharf in Savannah.

The negroes, it is known, are almost uniformly singers. They seem to possess an intuitive talent for vocal music, and are by no means backward in using their gifts. My friends of the boat seemed greatly smitten with the love of song, and serenaded me the whole way. It was amusing to hear the songs with which they beguiled the fatigue of

rowing. I could occasionally make out a sentence or two, or a chance word. They seemed to be mostly composed for the occasion—all of them having some reference to the preacher. One of the party would shout a word or two at the top of his voice, and the rest would immediately respond in a chorus in tones equally gentle. I suppose they gave us nearly a dozen different songs, in all of which religion, the parson, the army, the great city, and the river were wonderfully mixed up, but every thing was made to fit in, so as not to interfere with the time. I recollect one snatch of the song on which they dwelt with a good deal of emphasis. "Old Satan, you needn't to pick arter me, for I not never gwine back no more." As we neared the Georgia shore, they struck up what was evidently intended as a farewell to the preacher. The leading thought was good-bye, and this with a hallelujah chorus, repeated again and again, in no very gentle tones, wound up my musical entertainment on the river.

And now a few words in reference to the Savannah River Mission. From all I could hear, it is in a course of gradual and steady improvement. We have spent much labor on it in years gone by, but the planters seemed to take comparatively little interest in it for several years; and when the planter feels no interest, but barely permits the instruction of his people, the work gets on badly. The missionary should by all means be in communication with the planters, and have their confidence, nor should they treat him as though he were unworthy to be classed with gentlemen, else the overseers, who are very apt to take their cue from the proprietor, will find many opportunities of thwarting the benevolent efforts of the preacher. In this respect I think there is a decided improvement on this mission. Brothers Crook and Ogburn, who labor on this field, are receiving, to a large extent, the countenance of the planters, and the mission is constantly increasing in importance. It ought to be enlarged with a reinforcement of men. One more number, and I am done for the present.

JAMES O. ANDREW.

A FORTNIGHT AMONG THE MISSIONS TO THE BLACKS—

NO. IV.

Having finished my visit to the rice-fields, and in former numbers given some notes of my tour, it is appropriate,

before I dismiss the subject, to make some remarks on these missions generally. I have always been a warm advocate for the establishment and prosecution of missions to the slave population of the country; and my late visit has deepened my conviction of their importance. I suppose it is hardly necessary for me, in addressing an audience of South Carolina Methodist preachers and people, to argue the propriety and urgent necessity of this work. The South Carolina Conference has not been laggard in her movements on this subject. In this thing she has the honor of being the banner Conference. Still it may not be amiss to exhort her to the work of honest examination as to whether she has done all she might have done in this glorious field, and whether her interest in it is not only unabated, but increasing. Are any of the preachers unwilling to enter upon this work; or do any of them regard it, in some sort, a degradation to go to a negro mission?

Of one thing I am very certain, that the work of evangelizing the slaves of the South is the most momentous work in which the Church, South, can engage. Foreign missions are important—greatly so—and we ought not only to support the one we already have, but scores of openings in other parts of pagandom invite us, and we ought to enter in and occupy; but unless God's stewards, to whom he has intrusted his funds, shall respond with a more general and Christian liberality, we shall not only fail to extend our borders, but we shall before long have to haul down our flag in China. But whatever becomes of foreign work, we must never abandon our negro missions. We shall speak for the present of those in the South Carolina Conference.

The expression is not too strong when we say that these missions are the glory of the South Carolina Conference. That body is doing no work which is productive of more glory to God, or honor to the Conference, than in these missions. There is a silent but powerful influence going out through the country in favor of Methodism. These planters, for whose slaves our missionaries are operating, are generally men of large means and extensive influence. They have marked the patient, unselfish labors of these devoted men, and they have been led, almost imperceptibly, it may be, but not the less certainly, to award them the meed of ap-

proval. They have seen these missionaries not only preaching to the negroes, but visiting them in affliction; and when pestilence has swept through their plantations, and almost all the whites have fled, they have seen these godly men stick by their flocks—by the death-bed of the negro they have met them—by day and by night they have witnessed this, and they have been compelled to feel that some higher principle actuated these men, some nobler aim than earth could feel.

These missions have been a double or treble blessing. They have benefited the negro, in that they have led him to the Cross of Jesus, and taught him to regard himself an heir of heaven, and substituted in his heart the fear of God, and a desire to please him, instead of the fear of punishment as the motive to obedience—thus making him a good and faithful servant. And this has produced in the master a corresponding change. He has learned to regard his servant as a fellow-man, susceptible of higher and holier influences than operate on merely animal natures. The faithfulness of the servant has increased the kindness of the master. The result is apt to be an improvement in the temporal comfort of the negro. His feelings are more regarded, and his comforts more considered.

But the influence sometimes extends still farther. The exemplary conduct of a faithful servant has frequently been the means of leading the thoughtless, Christless master to serious reflection on religious subjects, which has eventuated in his conversion. There is a dignity and a power in simple, true-hearted godliness, which commands the involuntary homage of an intelligent mind; nor is this power the less influential when found in connection with poverty and lowly condition.

But again, these missionaries preach not only to tens of thousands of negroes, who hear no gospel except from their lips; the overseers and their families (a very important class on these missions) hear the gospel regularly by these means. Nor is it by any means a rare occurrence to see the proprietor and his family in attendance on the services at the chapel which he has built for his slaves; and who that knows the *power of the word of God* can doubt that the plain and faithful preaching of that word will, in many instances, lead the masters to the knowledge of God!

So, then, whether we consider the temporal or eternal interests of both master and slaves, our missions to the rice-fields are of the utmost importance to the country. The negro is a man, an immortal man, redeemed by Jesus Christ, and cared for by that God who is the universal Father of all men, whatever may be their color. We are all willing to appeal to the Bible argument in justification of the relation of master and slave, and we are right, as this is the only conclusive appeal on the subject; but does not the same inspired authority which sanctions the relation itself, also decide, definitely and authoritatively, the obligations which essentially belong to the relation? And are we wise if we stop half-way in the argument? Nay, are we ingenuous? Are we honest? O, let us look well to the point, for God will certainly hold us to a strict account in this matter. Now, in the prosecution of this work all are deeply interested—the owners, the negroes, the Church, the ministry and laity, all, all must feel the influence of this sacred impulse.

It is the sacred duty of the planters to provide the regular ministrations of the gospel for their slaves. To do this, they ought to consult together in every neighborhood as to the most efficient means for carrying out this great purpose. The plan of having a distinct chapel for each plantation does not strike me as the best. It will require at least twice as many men as can be found for the work, or else the work will be neglected. A sermon once in four weeks is not often enough for negroes; nay, even white people, who have intelligence and can read, thrive very poorly under this once-a-month dispensation; and, of course, the negro without this advantage may be expected to do worse. The regular services of the mission ought by all means to be at least once in two weeks; and it would be still better to have it every Sabbath. In order to do this, the planters in every neighborhood should unite and build a large chapel, sufficient for the slaves of several plantations; so that the sermon on the Sabbath could be preached to at least treble the number that would otherwise attend. There would be considerable labor saved to the preacher, who would consequently have that much labor and time to bestow on pastoral visiting and the catechetical instruction of the negroes, both old and young.

In our present plan of operations, a very important class of our catechumens are necessarily to a great extent neglected. It is known that, as soon as the young negroes get old enough for the duties of the field, they are called away from the catechetical instructions of the week-day visitations, the time at which most of the little negroes are catechized. Those more advanced classes, who begin to afford the preacher some encouragement, are taken away just at the time when they are beginning to understand him well. Now, if the preacher could take time to teach them on the Sabbath, the evil would be to some extent remedied; but if he has to preach three times on the Sabbath, and ride some fifteen or twenty miles, it is obvious that the thing cannot be properly attended to.

Well, supposing the suggested arrangement to have been made, let there be at the most convenient pine-land village, or some other healthy locality, a comfortable parsonage for the preacher's family; then let the planters support the preachers who serve their negroes. This seems to me to be right; and as the planters are supposed to be clever men, who are not governed by illiberal feelings and principles, we think, when they shall have bestowed some thought on the subject, they will admit the force of what has been said. They will, we think, admit that other people ought not to be expected to pay for the religious instruction of *their* slaves.

I recollect that my good brother Crook was living in a poor shanty of a house, which could not be made comfortable, and which looks as if it might fall down; and this too when himself and colleague are faithfully and laboriously teaching hundreds of negroes, belonging to wealthy and gentlemanly proprietors, who, I am satisfied, would remedy this defect if it were properly brought before them. But my sheet is full. I can only add that for the proper conducting of these missions, we need more missionaries, an enlarged liberality among the planters, and a hearty coöperation on their part with the missionaries. The missions ought to be visited by a Bishop frequently—if indeed we should not appoint one specially for that work—and, above all, we need an abundant baptism of the Holy Ghost.

JAMES O. ANDREW.

CHAPTER X.

HISTORICAL SKETCHES.

METHODISM IN CHARLESTON, S. C., IN 1804.

THE following extracts are taken from a record made by the Rev. Bennet Kendrick, and are copied from the original manuscript found in the cellar of the church in Wilmington, N. C., during the past year. It is in a good state of preservation, with the exception of a few pages. The whole MS. will be placed at the disposal of the Historical Society of the South Carolina Conference, and will be found to contain curious accounts of the way in which affairs were managed in the Church in that early day. Upon the first page is this entry :

“Minute of the proceedings of B. K. in the M. E. Church in Charleston, during the year of our Lord 1804.”

Wednesday, 1st of March, 1804.—At Mr. Severses, Dr. Brazier desired to know of me if I should have any objection to preach regularly in his church, and receive a support from the fund of said church, this year, in case it should be agreed to by the bishop, and Cumberland Church could be supplied with another preacher. I replied I should have no objection. He immediately, in my presence, asked Dr. Coke if he would send a preacher to Cumberland, and permit me to preach for his society, and receive a support from them, who replied he would do so, and would write to Bishop Asbury to send a preacher on to Charleston immediately, and doubted not but it would be done.

Friday, March 16.—Dr. Brazier, Brother Waters, and myself, dined together at Mr. — Pilsbury's. After dinner we conversed freely; and among other things the state of Trinity Church was spoken of. The Doctor and Mrs. Pilsbury informed us the Church was much divided. A very large part of the society supposed there was a scheme

in view, which if effected would throw the church under the jurisdiction of our Conference. Several men in their society were mentioned, who were supposed to wish this might take place: they likewise mentioned themselves as being suspected of such a design, in consequence of which they had almost insuperable difficulties to encounter. They likewise mentioned the desire of the contending parties for Mr. — to preach for them; and the Doctor wished to know of me if I would continue preaching for them if Mr. — should be elected as their preacher by a majority of the members. For peace sake he was under the necessity of submitting to an election. This was rather difficult to answer positively. However, I replied I had nothing to do in the business, and they had an undoubted right to do as they saw proper. I hoped all things would be done to the glory of God, and if it would be best for Mr. — to preach, by all means to take him in. This did not suffice; they pressed me for a positive answer. I then told them I wished to do all the good I could, but under such circumstances I hardly knew what to do. That it appeared to me it was not for their good-will to Mr. — that they wished him to preach, but of (what they conceived) two evils they were about to choose the least; that they did not approve of Mr. —'s conduct, but lest we should do them an injury, they would take him in; and, while this was the case, perhaps I had better withdraw, and leave them to enjoy their own peace. They said my idea of the business were very just, but still wished me to continue preaching; and further said, if I would leave Cumberland and confine myself to their church, attend their prayer-meetings, class-meetings, and love-feasts, and keep up Discipline, etc., as if I were in full connection with them, it would give satisfaction to the whole society, and they would have nothing to do with —; but if I continued to preach as the Cumberland preacher, the people would have their fears lest they should be brought under the Conference, etc. I then informed them I had the day before received a letter from Bishop Asbury, who informed me he expected Brother Norman would be here by the time I received the letter, to take a station, and, at any rate, I expected he would be here a few days; if so, I would do as they requested, and consider myself their preacher; at which they expressed great

satisfaction, but said they must have an election to satisfy Mr. — and the party attached to him, and doubted not but he would be rejected if they knew how matters stood. The above is the substance of what passed on this subject to-day.

Sunday evening, March 18.—I went to the Doctor's to preach, being invited, when he informed me they had held a meeting to determine on Mr. —'s preaching, and finding the people so divided in sentiments, and so much agitated, that he dared not put the motion to vote without destroying the whole society. After saying much on all parties, it was agreed that the power should rest with him, and he should invite Mr. — to preach if he thought proper, and if not, they would submit. He then informed them, to give satisfaction he would invite him to preach. This was the issue of the meeting.

Monday morning, March 19.—I mentioned to the Doctor it was likely Brother Norman was coming to town with an expectation that he would comply with his agreement with Dr. Coke, and desired to know if he was still of the same mind. He said it was out of his power to take a preacher, for the fears of the people arose from the idea of my coming to preach regularly with them. They expected my aim in so doing was to lead them imperceptibly under the Bishop: they wished for our preachers to preach for them when invited, but would not by any means agree to receive a preacher. This appeared a little strange, and very contrary to what had been said a few days before, but I was not disposed to show resentment, lest I should prevent my doing any good in future. I asked him if I should write to Brother Norman not to come with an expectation of his receiving a preacher. He first desired me not, but when I spoke of the disappointment it would be to him, etc., he desired me to write, and if he had not started, to inform him he need not come on that footing. While we were conversing, Mr. Pilsbury came in. The Doctor informed him of what we had been conversing on, and then turned to me and said, if I had any notion of renouncing the M. E. Church, and would join them, all difficulties would be removed immediately. I thought this a grand insult, and was going to reply out of the warmth of my heart, when Mr. Pilsbury made answer, they would not request me to join them im-

mediately, but thought if I continued preaching with them during the year, I should by the end of the year be so attached to the society as never to leave them. I strove not to let a passion stir, and replied, "I do not see why I may not be as useful to you by being a member of the old Church as if I were to join yours." Pilsbury answered, "I might," and there stands the business to-day. What turn they will take next, is impossible to say. If I continue a friendly intercourse, I may injure myself and brethren by holding out an idea to the world that we wish to unite with such people. If I withdraw entirely, I shall put it out of my power to do any thing more in the business. The Lord will, I trust, direct me to do right. Dr. Brazier hath, from the beginning, objected to receiving preachers from our Church in rotation, and wished to have a preacher who would turn his attention entirely to Trinity Church, and draw his support therefrom, and has often said nothing else would please the people. As Dr. Coke agreed to have Cumberland Church supplied with a preacher, and for me to assist Mr. Brazier, I could not object, but agreed to confine my labors chiefly to that Church. Mr. Brazier's mind has now changed, and he says their funds are not sufficient to support a preacher. I tell him that shall cause no difficulty; when another preacher shall come to town, I will preach for him, and do all he would wish me to do without drawing a penny from the fund. His next shift is to say that his people will not receive a preacher on any terms. I apprehend Mr. Brazier is about to forfeit his word in his agreement with us to do all he could to bring about a union, and make over the meeting-house to our Conference, and therefore wishes to shift us off.

Friday, March 23.—Having considered matters over maturely, I went to see the Doctor, with an intention to ask him simply and plainly if he meant to stand to his first agreement with us or not, and demand a positive answer, that I might then know how to proceed. As soon as I introduced the subject, he informed me that he should make over the church to Mr. Muns and Mr. Matthews, and leave the city as soon as possible; also, that he expected all the pious part of the society would leave Trinity and go to Cumberland, and advised me to receive them. All the reason he assigned for

this strange conduct was, that Mr. Muns and Mr. Matthews had a great number of acquaintances of note, who all thought it very unjust for the church to be made over to our connection—that Mr. Muns and Matthews had a better right than any other men. He still invited me to preach with him, but I replied I could not preach with him any more on these terms, and informed him I should quit his church altogether, but nevertheless he might consider me his friend, and I should be happy to see him at the parsonage, etc.

Saturday evening, March 24.—I stepped in at Mr. Pilsbury's, and found there Dr. B. Mrs. Pilsbury burst into tears as soon as she saw me, and when I asked her what was the matter, she informed me Mr. Muns and Matthews were taken by Brazier into the church, whom she thought the enemies of Christ and his people. Very few words passed between the Doctor and myself. I soon left the house, supposing they wished to converse privately. After supper Mr. Pilsbury sent for A. Pills and myself. When we went in, he said he wished to tell us the fate of their church—that Dr. B. had sold it to Mr. Matthews and Frost. We had not conversed long before Mr. ——— came in, and Mrs. Pilsbury spoke her mind freely to him, and said she fully believed he had been the cause of all the mischief. To show her he had no right to the church, he drew the deed out of his pocket, and desired Brother A. Pills to read it, which he did in the hearing of us all. The church is, as appears from the deed, made to Matthews and Frost. Mr. Pilsbury informed me, that if we would receive them, he would join our church, and bring with him about three hundred blacks, and all the pious part of the society. I told him to bring them along, and we would open a door wide enough to receive them all.

Sunday, March 25.—A great number of Trinity Society, both white and black, attended Cumberland. I took tea with Sister Niel, where a lady of that society informed me Dr. Brazier asserted this afternoon in the pulpit that he had not sold the church, and they who said he had done so, were only intending to break the peace of the society.

Monday, March 26.—Mr. Pilsbury asked of me liberty to meet his society in our church, in order to see how many of them would join our church. I gave him liberty to meet

in Bethel, and, at his request, I agreed to meet with him there.

Wednesday night, March 28.—According to appointment I met Mr. P. and his society in the new church, when eight leaders and nearly three hundred (as was supposed) of the blacks agreed to join. I directed them when to give in their names and receive tickets. Six white members of T. C. received tickets this evening. I was much pleased at the thought of Mr. Matthews and myself dividing the spoil. He takes the fold by paying its worth, I take the flock without money or price.

March 29.—Brother Dortherty informed me a part of our society were much tried with me for taking old Mr. P in society, and were then about to draw up a remonstrance, and get all they could to sign it. I had been a little afraid of something of this kind, which caused me to direct Pilsbury's men to meet in the new church, but as Brother Dortherty come to town before we held the meeting, and approbated my plan, I made myself easy, and thought all was well, but now I see clouds arising: what the issue will be is hard to say. I set out to visit some of the dissatisfied, and soon found ——— the cause of all the disturbance. She had got the remonstrance, and gone round to a number of the poor weak members, and persuaded them that I suffered myself to be bribed by the purchase of Christ's blood, and sold admission into the Church to P for two or three hundred negroes. I could not see Sister ——— to-day, but was at a few houses which she had just visited before me, and found she had poisoned the minds of many of the society against me. Some of them asked me if I had salvation to sell, and said they thought it was to be free. I strove hard to reconcile them, but all to no purpose. At night, after meeting, Brother Dortherty and myself went to see Sister ———, and labored until eleven o'clock in trying to get her to moderate a little, but she is proof against all argument —passion bears the sway. Now Satan thinks to triumph by making havoc in the Church, and I tremble at the prospect now before me. The chief objection is against Mr. P., and he is the only medium of access to the blacks. If we reject him, we send the whole of them back to ——— and ———, to be led to the devil and the pit. My business is to save

as many souls as I can, and I shall hardly have a good conscience to let them go; and if we hold them, our own society will be split in pieces. Lord, what shall be done? Brother Dortherty and myself are continually consulting on the best plans, and are both at a loss to know what to do. I rather think we should keep the Trinity flock in the fold, and trust in God for the consequences. I do not think it would be attended with as much evil as the rejecting them all, to humor a few individuals; and it is highly probable that when — and — find they have lost their flock and congregation, they will be willing to give up the fold.

April 1.—After striving some time with our society to make peace, and finding it impossible, we went to P., and told him in plain terms all our difficulties, and asked him what he would advise us to do. He replied, they could all be removed immediately—he would withdraw, and still would do all he could towards bringing over the blacks. We told him if he withdrew, we should not consider him under an obligation to do any thing for us, and what had been done, in bringing over the blacks, should be paid, unless he saw proper to let matters continue as they were. He said he would leave them as they were, and would do just as much for us as if he was in society. He and his wife gave up their tickets in a flood of tears. If this is not humility, they know well how to counterfeit.

April 2.—The remonstrance was sent in, signed by —. [This paper was signed by three men and thirteen women. It may not be proper to insert their names in a publication of this character.]

April 3.—Mr. Nobbs, who had joined our society, gave up his ticket; and the black people's not coming for their tickets, inclines me to think they are about returning to Trinity. This night was appointed to meet the eight leaders, who had agreed to join us. Only three met, who informed me the others had given up the notion of joining us.

April 9.—All the leaders of the blacks were desired to meet at the parsonage, to make such regulations as should be thought proper. Not one of the Trinity leaders met. I think it probable they are all done with us, and it is certain that the remonstrance has been the whole cause of this. If Brother Dor would have agreed to stayed in town and

attended to the Cumberland people, I would have kept the Trinity people together in the new church, even at the risk of my reputation, and what evils I might have suffered. Some of our official members pressed me hard to do so, and promised me their assistance. But this I could not do, unless some one could have attended Cumberland, for I could not have been received as a preacher there if I had taken such a step. The whole business, I think, is nearly at an end now. — gets the fold and the flock; I have had the trouble, lost several friends, and made many enemies, by trying to do for the best. It has surely been an evil time, but God is still good, and in Him will I put my trust. I think it likely that when the blacks heard of the objection made by some of our members, they concluded to leave us to ourselves; and who can blame them for this? Every one that knows any thing of human nature, knows well that it will resent such treatment.

[*From the North Carolina Advocate.*]

METHODISM IN "OLD TIMES"*—NO. I.

WE have been reviewing with some interest a little 16mo volume of 214 pages, bound in calf, and no lettering. It is the "Yearly Minutes" of "some conversations between the preachers in connection with the Rev. Mr. John Wesley," from 1773 to 1794 inclusive. It shows the beginnings of our American Methodism. When we compare this thin book in large type and small page, with the packed volume of the "Annals of Southern Methodism for 1855," and remember that the latter presents only the Southern half of Methodism for the year, while the former comprises the annals of both departments of the Church for twenty-one years, we are made to feel what three-quarters of a century, under God's wonderful blessing, have wrought.

There are divers matters in this volume which have struck us as calculated to be interesting to our readers, and we shall devote a portion of our space to reproducing them.

The preface is dated "Bortetourt, May 24th, 1794," and sets forth that in the volume "may be seen the growth and

* By the Editor of the "Annals of Southern Methodism."

spread of infant Methodism to the manhood of twenty-two or twenty-three years;" that "it contains in substance a brief history of the rise and progress of the travelling ministry and the success of their labors through these United States."

1773. The "Minutes" for this year occupy two pages. It is set forth that the "brethren who labor in America are strictly to avoid administering the ordinances of baptism and the Lord's Supper;" that all our people are to be "earnestly exhorted to attend the Church [of England] and receive the ordinances there;" and "in a particular manner" is this to be "pressed" upon "the people of Maryland and Virginia." Ten preachers received stations, to wit: New York, Thomas Rankin; Philadelphia, George Shadford; (these two to change in four months;) New Jersey, John King, Wm. Waters; Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, Joseph Terbery; Norfolk, Richard Wright; Petersburg, Robert Williams. The numbers in society are given as follows; New York, 180; Philadelphia, 180; New Jersey, 200; Maryland, 500; Virginia, 100. Total, 1160. The meeting was held in Philadelphia, June, 1773.

1774. The meeting again held in Philadelphia. Seven preachers were admitted on trial, namely: William Duke, John Wade, Daniel Ruff, Edward Drumgoole, Isaac Rollins, Robert Lindsay, and Samuel Spragg. Among the stations are Norfolk, John King; Brunswick, John Wade, Isaac Rollins, and Samuel Spragg. The total number of members was 2073; of which Norfolk had 73, and Brunswick 218. The allowance of each preacher was fixed at £6, Pennsylvania currency, per quarter, and his travelling charges and the use of his horse, "which any of the circuits may furnish him with."

1775. Philadelphia, May 17. Total numbers, 3148; in Norfolk, 125; Fairfax, 30; and Brunswick, (which we suppose included Petersburg,) 800. Among the stations are Norfolk, Francis Asbury; Brunswick, George Shadford, Robert Lindsay, Edward Drumgoole, Robert Williams, William Glendenning.

1776. Baltimore, May 21. Freeborn Garrettson and Isham Tatum admitted on trial. The latter died not long ago in Virginia at an advanced age. Among the appointments are—

Fairfax, Wm. Waters, Thomas McClure, Adam Fennardon; Brunswick, George Shadford, William Duke, William Glendenning; Carolina, (this is the first mention of our own State,) Edward Drumgoole, Francis Poythress, Isham Tatum; Pittsylvania, Isaac Rollins; Hanover, Philip Gatch, John Sigman. Among the numbers in society we find Fairfax, 350, Norfolk, 125, Brunswick, 1611, North Carolina, 603, Hanover, 270, Pittsylvania, 100. The total membership was 4921, so that nearly two-thirds of all were south of the Maryland line.

1777 At a preaching-house near Deer Creek; in Hartford county, Maryland, May 20. The Southern appointments are as follows: Fairfax, Daniel Ruff, John Cooper, Thomas Chew, Isaac Rollins; Hanover, James Foster, Nicholas Waters, Samuel Strong; Amelia, Edward Drumgoole, Joseph Rease, Reubin Ellis; Brunswick, William Waters, Free-born Garrettson, John Fennell; Sussex, Philip Gatch, Hallis Hanson; Pittsylvania, John Sigman, Isham Tatum; North Carolina, John King, John Dickens, Lee Roy Cole, Edward Pride; Norfolk, Edward Bailey. The total membership was 6968, of whom 3449 were in Virginia, and 930 in North Carolina. It appears that "the preaching of funeral sermons had been carried so far as to prostitute that venerable custom, and in some sort to render it contemptible." The Conference resolved to preach only for those whom they "had reason to believe died in the fear and favor of God."

1778. Leesburg, May 19. The Southern appointments are—Carolina, John Cooper, Henry Kennedy, William Duke; Fairfax, William Waters, David Duvall; Berkley, Edward Bailey; Hanover, Francis Poythress, Nicholas Waters; Fluvanna, Isham Tatum, Richard Ivey; Amelia, Reuben Ellis, Samuel Strong; Brunswick, John Dickens, Edward Pride; Sussex, Edward Drumgoole; Lunenburg, John Foster; Roanoke, Wm. Glendenning; Tar River, —; New Hope —; Pittsylvania, Wm. Gill, John Major, Henry Willis; James City, Isaac Rollins. Numbers in society 6095.

METHODISM IN "OLD TIMES"—NO. II.

1779. April 28, Kent County, Delaware. The precise place is not mentioned. A call was made to know "who of
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the preachers were willing to take stations this Conference and *continue till the next Conference.*" Seventeen responded, and were stationed at the North, and in Baltimore and Frederick. The following question and answer are entered: "QUEST. Why was the Delaware Conference held? ANS. For the convenience of the preachers in the northern stations, that we all might have an opportunity of meeting in Conference; it being unadvisable for Brother Asbury and Brother Ruff, with some others, to attend in Virginia; it is considered also as preparatory to the Conference in Virginia. Our sentiments to be given in by Brother Water." "A separation from the Church, directly or indirectly," was "by all means" to be "guarded against." Mr. Asbury's power as superintendent was thus limited: "On hearing every preacher for or against what is in debate, the right of determination shall rest with him, according to the minutes."

The same year a Conference was held in Fluvanna, Va., May 18. The following North Carolina appointments were made: New Hope, James Kelly, Philip Adams; Tar River, Andrew Yeargain, William Moore; Roanoke, John Dickens, Henry Willis. The numbers in society on New Hope were 542, Tar River 455, Roanoke 470. Total in North Carolina, 1467 Total in the whole Connection, 8577

1780. Baltimore, April 24. Again we find it resolved to "continue in *close* connection with the Church, (of England,) and press our people to a *close* communion with her." It was also resolved that the Conference should require all travelling preachers who held slaves to give promise to set them free; and a violent view of slavery is set forth in the minutes. The Conference also "disapproves the practice of distilling grain into liquor," and "disowned" all "who would not renounce the practice." The North Carolina appointments were: Yadkin, Andrew Yeargain; New Hope, Francis Poythress, John Major; Tar River, James Kelly; Roanoke, John Dickens, Henry Ogburn. Numbers in society: Yadkin 21, New Hope 455, Tar River 455, Roanoke 480. Total in North Carolina 1411—8504 in all the "societies."

1781. Chapbank, Delaware, April 16. It was adjourned to Baltimore the 24th of the same month. The following

are North Carolina appointments: Roanoke, Enoch Matson, Adam Cloud; Tar River, Henry Ogburn, John Cooper; New Hope, Philip Bruce. Number of members: Roanoke 470, Tar River 358, New Hope 455, Edenton 60. Total in North Carolina, 1343. A certain appointment called "Marsh," and having 50 members, is entered between Pittsylvania and Edenton. Where was "Marsh?" Whole number of Methodists, 10,539.

1782. Held at "Ellis's Preaching-House," in Sussex county, Va., April 17, and adjourned to Baltimore, May 21. North Carolina appointments: New Hope, James White; Tar River, Micajah Delmler, Adam Cloud; Yadkin, John Cooper, Enoch Matson, George Kimble; Roanoke, James Martin, Thomas Foster. Number of members in all 11,785; in North Carolina 1492, as follows: New Hope 251, Tar River 300, Roanoke 450, Yadkin and Pittsylvania 491. Pittsylvania is in Virginia, but still belongs to the North Carolina Conference. These two appointments seem frequently to have been conjoined. In 1781 no mention is made of Yadkin, and Pittsylvania had 600 members. The following entry appears: The Conference acknowledge their obligations to the Rev. Mr. Jarratt for his kind and friendly services to our preachers and people, from our first entrance into Virginia, and more particularly for attending our Conference in Sussex, in public and private; and advise the preachers in the South to consult him and take his advice in the absence of Brother Asbury.

1783. Ellis's Preaching-House, (Sussex, Va.,) May 6, and adjourned to Baltimore the 27th. North Carolina appointments: Holstein, Jeremiah Lambert; Guilford, Samuel Dudley, James Gibbons; Caswell, Peter Moriarty, Jesse Lee; Yadkin, Henry Ogburn, William Cannon, Lemuel Green; New Hope, Henry Willis; Marsh, Philip Bruce; Salisbury, Beverly Allen, James Foster, James Hinton; Tar River, Ira Ellis, Joshua Worley; Roanoke, John Earter, William Dameron; Pasquotank, James Martin, Henry Metcalf; Bartee, Edward Morris, John Baldwin. Total "numbers in society," 13,740; of which the following were in North Carolina: Yadkin 348, Salisbury 30, Guilford 314, New Hope 183, Tar River 332, Roanoke 400, Marsh 50, Bartee (Bertie) 600, Pasquotank 22, Holstein 60,

Nansemond 327. Total 2339. The following question and answer appear: "QUEST. How many preachers' wives are to be provided for? ANS. Eleven: Sister Forrest, Mair, Wyatt, Thomas, Everett, Kimble, Ellis, Waters, Haggerty, Pigman, and Dickins." Glorious galaxy! Heaven only knows what those blessed and devout women did and suffered for Jesus. It was a triumph of faith and love to become a "preacher's wife" in that day. What histories might be written if the records of their toils could now be made! But it is too late. The preachers' wives of this generation have a most painful life, even harder than that of their husbands; but what shall we say of the eleven "mothers in Israel" enrolled above?

1784. At Ellis's Preaching-House, April 30, and ended at Baltimore, May 28 following. North Carolina appointments: Holstein, Henry Willis; Yadkin, Philip Bruce, John Baldwin; Salisbury, Jesse Lee, Isaac Smith; Guilford, Thomas Humphrey, Thomas Anderson; Caswell, Richard Swift; Wilmington, Beverly Allen, James Hinton; New Hope, Joshua Worley; Tar River, William Cannon, Henry Jones; Roanoke, Thomas Curtis, David Jefferson; Bartee, Ira Ellis, Edward Drumgoole; Camden, Richard Ivey, William Dameron. Total "numbers in society," 14,988. In North Carolina, total 3446, as follows: Holstein 76, Yadkin 292, Guilford 318, Caswell 165, Salisbury 375, New Hope 170, Tar River 426, Roanoke 495, Bartee 600, Camden and Bank's 350, Wilmington 80, Pee Dee 99. The first record of deceased preachers is in this year; William Wright and Henry Metcalf having departed this life. ●

Here ends the history of these Conferences previous to the establishment of the Methodist Episcopal Church, which was formed in the following year.

METHODISM IN "OLD TIMES"—NO. III.

WE come now to the formation of the Methodist Episcopal Church. This occurred nearly nine years after the American Declaration of Independence. At a Conference held at Baltimore, January, 1785, it was unanimously agreed that circumstances made it expedient that the societies be formed into a regular Church organization. Mr. Wesley's Bristol letter of September 10, 1784, is inserted in full, as setting

forth the circumstances and reasons of this movement. The bishop's office was made elective, and the incumbent made "amenable to the body of ministers and preachers." The bishops were Dr. Coke and Mr. Asbury. The elders were Richard Whatcoat, (afterward bishop,) Thomas Vasey, Freeborn Garretson, William Gill, Thomas Chew, John Haggerty, Reuben Ellis, James Kelly, Richard Ivey, John Tunnell, Beverly Allen, Henry Willis, Caleb Boger, James Cromwell, Enoch Watson, Nelson Reed, Jeremiah Lambert, Ignatius Pigman, Thomas Foster, and John Baxter. The deacons were, John Dickins, Michael Ellis, Philip Bruce, and William Ringgold. The following appointments were made in North Carolina: Henry Willis, Elder, Yadkin, Henry Bingham, Thomas Williamson; Holstein, Richard Swift and Michael Gilbert; Richard Ivey, Elder, Caswell, Elijah Ellis; Salisbury, Joshua Hartley, Hope Hull; Halifax, James Hinton, George Nosewirting; Reuben Ellis, Elder, Wilmington, John Baldwin; New River, Philip Bruce; Tar River, Thomas Humphreys, Isaac Smith; Roanoke, Edward Morris, Mark Whitaker; New Hope, Henry Jones; Guilford, John Smith, Stephen Johnson; Camden, William Partridge, William Steens; Bartie, John Dickins, David Jefferson. Total number of Church-members 18,000. No detailed reports from different circuits. The Church organization was so new, and the prejudices in favor of the abolished Church of England so great, that we find the statistics given in answer to the question, "What numbers are in Society?" We think that occasionally we hear that solecism to this day. It is degrading, and should be discontinued. We find this minute: "QUES. What was collected for Cokesbury College? ANS. £45 16s. 0d. sterling." This is the first official record of the Church in regard to education, and it was made at the very Conference which organized the Church. This is an instructive fact.

1786. Place of meeting not mentioned. We have given the appointments and numbers in North Carolina through all the transition years, and the former in the year in which the Church was regularly organized. Our limits do not allow a continuance of this, interesting as it may be to many of our readers who wish to know who, from year to year, have labored on the circuits on which they reside. The

numbers are given in 1786, the year after the organization of the Church. They are as follows: Salisbury, 327 whites, 10 blacks; Yadkin, 426 whites, 11 blacks; Holstein, 250 whites; Guilford, 400 whites, 10 blacks; Halifax, 224 whites, 14 blacks; New Hope, 192 whites, 3 blacks; Tar River, 607 whites, 42 blacks; New River 600 whites, 72 blacks; Roanoke, 474 whites; Caswell, 153 whites; Bartie, 405 whites, 58 blacks; Camden, 257 whites. Total in North Carolina, 4315 whites, 220 blacks.

This is a very small number compared with the statistics of the North Carolina Conference at this date, and the Conference does not embrace any thing like the whole territory of the State. The entire numbers (embracing about 500 in Nova Scotia, and 1000 in the West Indies, in the latter not a single black being reported) amount to 18,791 whites, and 1890 blacks. This is the first report made of our colored members. For missions £54 27s. were collected, and for Cokesbury College, £800 2s. 11d.

1787. Whole number of members, whites 21,949, blacks 3893. "Many of the preachers and people being dissatisfied with the salaries allowed our married preachers who have children," it was determined that "in future no married preacher should demand more than £48 Pennsylvania currency."

1788. Whole number of members: whites 30,809, blacks 6545. It is stated that many of the preachers did not receive more than £18 or £20, and several not more than £15. The Conferences seem to have been held at several places during the year, and the minutes made up as of one session. Among the places appointed for the following year, we find "North Carolina, Saturday, April 11, at McKnight's Church." Can any of our readers give us some account of McKnight's church and its history?

1789. Whole number of members: whites 35,019, blacks 8243.

1790. Whole number of members: whites 45,949, blacks 11,682. Among the preachers admitted on trial are Enoch George (afterwards bishop) and Daniel Shines, who has many very respectable and excellent descendants still in our Church in North Carolina. A debt of £860 11s. 2d. was still upon Cokesbury College, at which there were

fifteen charity boys, the expense of boarding, clothing, and teaching whom was estimated at £275 per annum.

1791. Whole number of members: whites 63,269, blacks 12,884. A Conference was appointed to be held at Green Hill's, North Carolina, Saturday, January 21, 1792. The minutes contain an appeal to our people in behalf of the subject of education by Bishop Asbury. It recommends the establishment of a school for boys and one for girls by each large society. Among other regulations, he would have "playing strictly prohibited." Bishop Asbury was a good man, but—he was a bachelor. The general idea in the appeal is excellent.

1792. Whole number of members: whites 52,109, blacks, 13,871. The Book Concern, which had been managed from time to time by an agent, became this year accountable to the Preachers' Fund for £182 16s. 3d. The expense of the charity boys at Cokesbury was £500. The General Conference was appointed for November of this year, and a Conference in North Carolina, place not stated, for December 12, 1792.

1793. Whole number of members: whites 51,416, blacks 16,227—a decrease of white members. The Book Concern reports to the "Preachers' Fund" £301 16s. 2d. It appears from a cautionary note, that already Northern impostors began to palm themselves upon the Southern people.

1794. Whole number of members: whites 52,794, blacks 13,814. The Book Concern seems to have gradually improved its operations. This year it reports to the "Preachers' Fund" £415 7s. 8d. The last entry in the volume is this: "N. B. The bishop and Conferences desire that the preachers would generally change every six months by order of the Presiding Elder, whenever it can be made convenient."

Bound up with the book is the advertising sheet of the Book Agent, John Dickins, whose place of business was No. 50 North Second street, near Arch street, Philadelphia. Among his books we find Wesley's Notes, the Arminian Magazine, Thomas à Kempis, the Discipline, Experience and Travels of Mr. Freeborn Garretson, Hymn Book, Mr. Fletcher's Works, 1st volume of Mr. Asbury's

Journal, A Tract on Slavery, The Family Adviser and Primitive Physic, etc., etc. A comparison of this sheet with the catalogue of Messrs. Stevenson & Owen, and Carlton & Porter, shows how our literature has advanced, far behind as we still may be considered in this department.

We have made this mere outline sketch of the little book before us, not only to afford our readers generally an opportunity of making some comparison between the past and the present, but in the hope that they would be incited to record incidents suggested by some names herein mentioned—incidents with which they probably are too young to be familiar, but which may have been related in their domestic circles by their venerable Methodist ancestors. It is important to gather these before they be lost for ever.

[*From the Southern Christian Advocate.*]

EARLY METHODISM IN AND ABOUT SUMTER, S. C.

THE first generation of Methodists in this region have entered into rest, and the records of the rise and early progress of the Church here are few and meagre. Time is rapidly obliterating the footsteps of our fathers. Let us make haste to gather up the memorials of them which yet remain.

The Santee Circuit was formed by the Rev. Richard Smith, in 1786, and embraced the districts of Sumter, Kershaw, and a part of Richland. The first Methodist preachers who visited this region, in addition to Mr. Swift, were Bishops Asbury and Coke, Isaac Smith, James Jenkins, and Hope Hull. The first Methodist meetings held near the village of Sumter were at the house of a Mr. Maples, and must have occurred about the year 1780 to 1786. The first church erected by the Methodists in the vicinity was called Green Swamp. It was beautifully situated on a hill overlooking the swamp from which it derives its name, two miles west of Sumter C. H. It is supposed to have been built about the year 1790, mainly by Robert Singleton, although Richard Bradford may have assisted. I visited this memorable spot a few weeks ago, but the oaks and pines refused to tell the story of other days, and the graves of the fathers were unmarked by "mound or stone." The only relic of the church to be found was a small piece of weather-

boarding cut in the shape of a triangle, and was, doubtless, from one of the gables of the building.

Richard Bradford was one of the first pillars of Methodism in this neighborhood. The first time he entertained Hope Hull was previous to his conversion, as was evinced by the fact that he watched his guest with an eagle eye to see if he were not furnished with a supply of ardent spirits. Father Jenkins found a home at his house when he was on the circuit in 1794, and Bishop Asbury enjoyed his hospitality as early as 1788, and frequently afterward. Father Bradford was faithful to the last. He died triumphant in 1826, and his devoted wife also passed joyfully away a few years afterward.

In 1795, Father Jenkins says, "I attended a quarterly meeting on Green Swamp, when we had a feeling time." In 1800, Father J. preached at Manchester, in Sumter district. A mob was raised, the bread intended for the communion was taken away, and the preacher otherwise insulted. I am informed that the five leaders in this shameful affair all came to an unhappy end. One of them died in the Sumter jail, and another appeared in the streets a blind beggar.

In 1811, the preachers on the Santee Circuit were James Jenkins and John Boswell. Father J. says, "This year I saw some of the fruits of my labors in 1794; many of the children I had catechized were now grown up, and some of them were professors of religion." He says also that certain slanderous reports in circulation were palmed off upon him. And further, "I was publicly posted at Sumterville, and at Owen's meeting-house. But it appeared that the Lord took my part against those who would triumph over me; for on the very day I first heard of these persecutions, the power of the Highest was present in the congregation."

About the year 1823, father Jenkins, who was at that time located within the bounds of the Santee Circuit, commenced preaching at Sumter C. H. The church at Green Swamp being two miles distant, and many who desired to attend upon our ministry finding it inconvenient to get there, it was resolved that a church should be erected in the village. The enterprise was attended, however, with great difficulty. The church had but little wealth, and but few

friends. At length, through the liberality and untiring efforts of some who were determined on success, an eligible lot was obtained, money and materials were procured, and a good frame house was constructed. It was dedicated to the worship of God in July, 1827, by the Rev. George W. Moore, who was then in charge of the circuit. Of course the membership and services were at once transferred from the old Green Swamp church to the new edifice, and from thenceforward Methodism has had a "habitation and a name" in the town of Sumter.

At the time of the transfer, the white membership numbered only some fifteen or twenty, but the colored membership was large. Five or six whites joined on the day of dedication, and during that year there was quite a revival; some who are now efficient and influential members united with the church at that time. Some years before this, the Baptists built a church in the place; and a few years after ours was completed, the Presbyterians erected one.

In 1831, the Santee Circuit, in which Sumter C. H. was still embraced, was served by the Reverends Wm. M. Wightman and James J. Allison. During the latter half of this year, there was quite a revival in the village, commencing at a meeting held by the preachers on the circuit, assisted by the Rev. H. A. C. Walker.

The Reverends Noah Laney and T. R. Walsh were the preachers in 1832. Through their labors there was a gracious work in the place, beginning early in the spring; and in a short time about sixty whites were added to the church. For the next few years there was a gradual increase. The church here has often been blessed with revival visitations in its later as well as its earlier years. Refreshing seasons were enjoyed in 1839, Brothers Crowell and Haltom being on the circuit; in 1843, Brothers Spain and Shipp being the preachers; in 1844, Brothers Durant and Goudelock; in 1853, Brother F. A. Mood, and in 1857. No doubt the preachers who have labored here, both local and itinerant, can recur to other years when there have been gracious outpourings of the Spirit; but these green spots cannot be marked by the present writer.

Father Jenkins says: "The second Sunday in December, 1841, I visited Sumterville, after having been absent about

two years. I had the pleasure to see the children and grandchildren of some to whom I preached forty-seven years ago. They too have become brethren. Brother Wellborn requested me to preach in the morning, and under the first prayer the power of the Lord came down, and I felt that this was the house of the Lord, and the gate of heaven. I can say for the Sumterville folks what I cannot say of every people with whom I am acquainted—they are respectful hearers of the word, if not doers of the work.”

Quite in contrast, this, with the persecutions of 1811.

I have just visited the grave of Mrs. A. H. Wightman, wife of the Rev. J. W. Wightman, who was on the circuit in 1842. The amiable, lovely, and pious itinerant “softly lies and sweetly sleeps” a few rods from where I write. In the nineteenth year of her age, amid the tears of numerous friends, she achieved a glorious victory over the last enemy.

About the year 1844, the house, which had then been in use for seventeen years, was found to be too small for the congregation. It had never been ceiled or plastered, and was somewhat dilapidated. The erection of a new church was therefore resolved upon; and after many difficulties and delays, two acres of land were procured near the old site, and a neat building capable of seating four hundred or five hundred persons on the lower floor, and two hundred or three hundred in the gallery, and costing upwards of \$3000, was at length ready to be occupied. The Rev. H. Spain preached the dedication sermon, from Gen. xxviii. 17, in the year 1847; the Revs. Samuel Townsend and J. H. Chandler being the preachers on the Sumterville Circuit, which was about that time set off from the old Santee.

At the Conference held in Georgetown, December, 1851, the town of Sumter was taken from the circuit and made a station. The first Quarterly Conference was held February 7th, 1852, the Rev. S. W. Capers, P. E. In 1852, A. M. Foster was the pastor; in 1853 and 1854, F. A. Mood; in 1855 and 1856, W. H. Fleming; and the incumbents in 1857 are the writer, with J. T. Munds, supernumerary.

The number of members reported at the close of the first year of the station's existence, was one hundred and fifty whites and three hundred colored. There are now two

hundred whites and five hundred colored. When the first Methodist church was built in the place, its white membership comprised about one-twentieth of the white population; it now embraces about one-sixth. During the last thirty years, the population has increased three hundred per cent.; Methodism has increased one thousand per cent. The other churches are also prospering.

The South Carolina Conference held its annual session in Sumter, early in January, 1853, Bishop Capers presiding. The hospitality of the citizens was general and elegant, and the occasion was one of great interest.

Methodism in this place has raised up several local preachers in her midst, and has given to the Conference the Rev. W. H. Brunson, who travelled for a time, but is now local, and the Revs. Hilliard C. Parsons, Abner Ervin, and Francis M. Morgan, together with one preacher's wife.

And now, having done the best I could with the scanty materials at command, I pray and predict for Methodism here a happy and successful future. May a spacious brick edifice in due time take the place of the house in which we now worship, which was not so well built as it should have been, and is scarcely large enough; may God be thanked for all past blessings; and in days to come may thousands trained for heaven here ascend to mingle their rejoicings with the hallelujahs of those who have already been transferred to the Church triumphant.

A. G. STACY.

EARLY METHODISM IN S. C. CONFERENCE.—JACOB BARR.

THE Edisto Circuit, which appears this year (1787) on the minutes, proved to be a very prolific soil for Methodism. Willis and Smith, as we have stated, broke up the ground and prepared it, in some degree, for admission into the list of appointments. Willis first preached in a Lutheran meeting-house on Cattle Creek. Jacob Barr, of that neighborhood, learning that a Methodist preacher was going to preach, went out to hear this strange man; and, perhaps, more to see what sort of a being a Methodist preacher was, than to be profited by the word he might hear from him. Mr. Barr had been a soldier in the Revolutionary war, but of his early history we have no certain knowledge. He was amongst

the first in his section to enter into the contest for American Independence. The stand which he took was firm and decided. When Charleston was invested, he was stationed on Sullivan's Island, below the city. Here he manifested a bold and intrepid spirit in the defence of what he conceived to be his dearest rights, and shared with many of his countrymen the perils and sufferings of that memorable period. After the war, he married and settled in Orangeburg district, and when Willis visited his neighborhood, he, with others, went to hear the new preacher; but they were, nevertheless, strongly prejudiced against the new sect, as many false and slanderous reports had been set afloat in different parts of the country against them—one of which was, that "money was their chief object." Accordingly, the first time Mr. Barr went to hear them, he took good care to leave his purse at home; but no sooner did he give them a fair hearing, than his mind became quite changed. Although skeptically inclined himself, when the sermon was concluded, he honestly affirmed that "the preacher was a god, or else the servant of God." Conviction for sin from that sermon fastened upon his conscience, and he promptly enlisted under the banner of the cross, and not long afterward found peace in believing. As he had been zealous in the cause of his country, so now he became fervent in the service of God. He was one of the first to join our church in this section. He was soon appointed class-leader, and encountered strong opposition from those of whom he had a right to expect better things. A storm of persecution soon arose, and the infant society were compelled to leave the old Lutheran meeting-house, where they had been allowed for some months to hold their meetings. In this emergency, Mr. Barr boldly came forward, drew up a subscription, presented it to his neighbors, and in a short time a more convenient chapel was built, where God has been peaceably worshipped till this day. The site on which this church was built is now included in the lines of the Cattle Creek campground, where the tribes of our Israel annually go up to worship the God of their fathers. Mr. Barr was subsequently licensed to exhort, then to preach, and was finally ordained deacon and elder in the church. As a local preacher, he discharged all the duties of his station with promptness,

fidelity, and usefulness, keeping a conscience void of offence towards God and man. He was, in a true sense, a good man; and in all the social and domestic relations, was blameless and exemplary. He was a diligent student of the Holy Scriptures, and could make good use of what he there learned when occasion required. On the 15th of June, 1823, he died, at his own residence, in the seventieth year of his age. His last words were, "I am going to glory." His descendants are chiefly members of the Church of his choice, and adorn the doctrines of God, their Saviour, among men.

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RISE OF METHODISM IN SOUTH CAROLINA CONFERENCE— HOPE HULL.

THIS year (1790) an effort was made to establish Methodism in Savannah, Ga. Rev. H. Hull was placed in charge of this enterprise, and went to his work in the spirit of a true evangelist; but, notwithstanding "his rare eloquence," he was unsuccessful. He obtained the use of a mechanic shop belonging to a Mr. Lowery, in which he preached for some time; but he was soon "so violently persecuted and perilled by the tumults of the mob," that he left the place in despair, and returned to Burke Circuit, where he finished the labors of the year. The success of this attempt was too small to justify its continuance as a separate charge, and Savannah town was not included in the list of appointments again until 1796.

Hope Hull was admitted on trial in 1785, and his itinerant career was limited to ten years, and, except a short interval which he spent in New England, was sedulously devoted to the introduction of Methodism in North Carolina and Georgia, where until his day it had made but slight incursions. His first circuit was Salisbury, North Carolina. In 1786 he was on Pee Dee Circuit and helped to organize it. In 1787 he was on Amelia Circuit; 1788, Washington, Ga.; 1789, Burke Circuit; 1790, Savannah town; 1791, Burke Circuit again; and in 1792 we find him on Hartford Circuit, Connecticut, with George Roberts and F. Aldridge as his colleagues. In 1793 he was on the Savannah Circuit, Georgia; for 1794 his name does not appear on the minutes,

(an omission perhaps,) and in 1796 he was returned amongst the locations. His stay in the East was brief, "but produced a wide and deep impression. His talents were of a high order." Rev. Thomas Ware places him prominently in "the number of those eminent men who had been employed in this section of the work," (New England,) "and whose memory was precious to many, and where he was often spoken of in terms of great respect and tenderness." Mr. Ware continues: "I knew Mr. Hull, and almost envied him his talents. I thought, indeed, if I possessed his qualifications, I could be instrumental in saving thousands, where with my own I could gain one." This extraordinary young man drew multitudes after him, who, disarmed of their prejudices, were under the influence of his discourses like clay in the hands of the potter. It seemed that he could do with them just as he pleased. And yet, in the midst of this astonishing influence and career of usefulness, he sighed for his own bright, sunny, Southern home; and at his own request, he was permitted to return to another portion of the field. Perhaps it was best, lest if he had remained he might have been idolized by the devoted people among whom he labored, to his own injury and theirs. A man of some distinction represented him as a skilful musician who could excite any passion he pleased. "In one part," said he, in speaking of Mr. Hull, "Arminians were deemed guilty of abominable heresy, and our minister had often denounced them and consigned them to certain perdition. But Mr. Hull came to a neighboring town; an influential individual invited him to ours, and informed our minister that if he refused him the meeting-house he should preach in his house. The meeting-house was opened, and it was crowded to overflowing. Our minister was present and was the first who began to weep. My eyes," said the man, "were alternately on the minister in the pulpit and the one in the pew; and I was surprised to see how soon and how completely the latter was unmanned. Mr. Hull, it is true, soon left us, but, by his unequalled power to move the feelings of the people, he so far secured their attention as to commend to their understanding and hearts the gospel he preached, and Arminians have since been permitted to live among us. From that time to the day of his death, our

ministers were never heard to say a word against them." "In personal appearance," says a contemporary, "Mr. Hull was rather short in stature, but his form was nevertheless symmetrical. His head, which was beautifully shaped and rounded, was covered by a luxuriance of dark curling hair." His face is described as betraying the tokens of genius, but its prevailing expression was that of serene benevolence; and when animated in conversation or higher speech, the eye and mouth, in their play and radiation, told of eloquence unmatched. His voice, clear and sweet and strong, was capable of every modulation, from the softest key of pathos to the most daring sweep of declamation. A mind of masculine grasp and fine analytical power; an imagination reconstructing and animating what the reason had depicted; piety simple as it was sincere and deep, completed his qualifications for the pulpit, and made him one of the most notable preachers our Church has ever had. It is indeed strange, so far as we know, a hundred lines of commemoration have never been written concerning this great and noble man, than whom, for eloquence, worth and usefulness, we have had few equals and no superiors." Among strangers he was silent; but when acquainted, full of instructive and humorous talk. With all his excellences of head and heart, he is said to have "had a queer taste in dress." His clothes needed but one recommendation—that *they should not fit!* Every thing, from hat to boots, to find favor in his eyes, must be several sizes too large. Such was his clinging attachment to his old clothes that it almost passed into a proverb: "Old as Hope Hull's hat." This was by no means from parsimony, for he was generous as the day is long; but from a love to garments in which he had labored and enjoyed so much. After his marriage and location, Mr. Hull lived in Wilkes county, Georgia, and, at the earnest request of Bishop Asbury, established and taught the first Methodist High School of which we have any knowledge in the United States. He had managed, despite the ceaseless labors and obstacles of his itinerant life, to acquire a handsome English education and a respectable acquaintance with the classics. In this school he gave what rudimental training he ever got to another man whose name subsequently became in Georgia and Carolina even more

famous than his instructor's : we allude to James Russell. Although now having ample means, Mr. Hull continued for years to teach ; his sole object being to do good. He became one of the earliest friends and advocates of the State University, which was subsequently located at Athens, and removed thither, that he might more effectually discharge the duties of trustee to the infant institution. Mr. Hull was powerful in prayer as well as in preaching.

Such was Hope Hull as we have heard and read of him. "His location impressed us deeply, as the loss of the missing pleiad from its constellation. What were the circumstances which induced his location we know not, but suppose they were the usual ones of the times, domestic necessities or physical necessities." As a local preacher he was diligent and faithful, and as a school-teacher he was popular and useful, and maintained his Christian character untarnished until life's latest hour ; and we ardently trust that this radiant star, whose obscuration (by location) was the eclipse of a bright hope of the Church, may be found hereafter in still greater brightness near the great central Light in the midst of his old associates. Hope Hull died at Athens, Ga., in 1816, leaving a family of which any father might be proud. Two of his sons still live at Athens.—*M. S. Sketches of Methodism in S. C. Conference.*

[*From the Southern Christian Advocate.*]

EARLY METHODISM IN SOUTH CAROLINA—MT. BETHEL ACADEMY.

ON 25th December, 1793, Mr. Asbury and Wm. McKendree were at "Blakeney's on the waters of Lynch's Creek," where they met a congregation of about "forty people," to whom they preached. From thence they journeyed on by "Hanging Rock and Camden, to Brother Cook's," on Broad River, and thence to "Finch's," where the Annual Conference was to assemble. About thirty preachers were present including those from Georgia. At the previous Conference it had been agreed by special resolution to "unite the South Carolina and Georgia Conferences, and that they meet together in the forks of Broad River, (South Carolina,) Jan. 1st, 1794." According to Asbury's Journal, the Conference

began on "31st December, 1793." The Conference was much straitened for room, having only "a space of about twelve feet square to confer, sleep, and for the accommodation of those who were sick." One of the preachers suffered much from dysentery during the session. Mr. Asbury himself was "quite unwell with chill and fever and severe cough," so that it was with difficulty he "sat in Conference." He tells us he "got but little rest, and sick as" he "was," he "had to ordain four elders and six deacons," "and never," continues he, "did I perform with such a burden." The Presbyterians in the neighborhood were very kind, and offered the use of their church. Every attention was paid to the wants and comfort of the preachers; but before the session closed it was found "that Conferences in the country were rather troublesome." Near the close of the session Reuben Ellis preached, and Hope Hull followed in a masterly exhortation, and "there was a great display of the power of God." The Conference first noticed was held at Mt. Bethel, in Newberry District, which was at that period, and for many years afterward, the seat of the high school, founded chiefly through the indefatigable labors of Asbury. This section of the district was peopled by emigrants from Virginia, amongst whom we may mention as permanent "the Finches," "the Crenshaws," "the Malones," and others. They had become Methodists in their native State, and when the subject of a high school was agitated, they entered heartily and with liberal subscriptions into the project. Edward Finch gave thirty acres of land as a site for the institution. The buildings had been commenced, but, for want of the necessary funds, progressed slowly, so that when the Conference aforesaid met, they were incomplete, and afforded, as may readily be imagined, but narrow and uncomfortable quarters for thirty preachers. The daily sessions were held "in an upstairs room of the house of Esquire Finch, twelve feet square." During the present year (1794) the institution building was completed, and was formally dedicated by Bishop Asbury "on his next annual visit on the 20th March, 1795, with a sermon from 1st Thess. v. 16, and was named Mt. Bethel." On the succeeding Sabbath Asbury preached again and held "a love-feast," which proved to be a blessed season of spiritual refreshing. The

school was for six years under the rectorship of the Rev. Mark Moore, a man eminently qualified for the post, assisted by two other teachers, Messrs. Smith and Hammond. At the close of this term of service, Mr. Moore resigned, and took charge of a school in Columbia, where, by his influence and preaching ability, which was of the first order, he materially aided in the permanent establishment of Methodism in that city. On the retirement of Mr. Moore, Mr. Hammond, father of ex-Governor Hammond, took charge of the school, and taught it with signal ability for many years. For a number of years, Mt. Bethel and Willington Academy, in Abbeville District, under the control of the celebrated Dr. Waddle, were the only schools of high grade in the interior of the State, and did much in the educational training of the young men of South Carolina. Mt. Bethel was largely patronized, and had from time to time students from Georgia and North Carolina. A number of leading men in our own State in subsequent years were prepared for college at Mt. Bethel, amongst whom were Hon. John Caldwell, and Chancellor Jas. J. Caldwell, of Newberry District, Judge Earl, the first ex-Governor Manning, of South Carolina, William and Wesley Harper, sons of Rev. John Harper. The first and second classes who graduated in the South Carolina College received their preparatory training here also. Wesley Harper graduated in the second class of the college, and died soon after. William Harper graduated in the third class, (1808,) and subsequently became, as is well known, one of the first jurists in the country.

The main building of this institution was twenty by forty feet, divided by a partition with chimneys at each end, constructed of rough, unhewn stone. The upstairs was used as the lodgings of the students. Several comfortable cabins were also built, and served as residences of the teachers and as boarding-houses. About a hundred yards distant at the foot of a hill ran a bold spring of pure cold water, of sufficient volume to supply all the wants of the resident population. Of this monument of Asbury's zeal in the cause of education nothing scarcely remains. All the buildings have been pulled down and the location much altered in its appearance, and the traveller who might now visit it would hardly conceive its former glory and usefulness. Nothing now remains

to mark the spot except the three chimneys of "Father Finch's" house, which yet stand as solitary sentinels over this classic ground. Near by is a large graveyard, in which many of the original settlers and some of the students quietly sleep the sleep of death. Here, too, lie in modest seclusion the last mortal remains of Rev. John Harper. A rude stone some six or eight inches above ground bearing the letters "J. H." marks his grave. Mr. Harper was a native Englishman, and came to this country with Dr. Coke and Dr. Brazier. He had been for some time a preacher in England, and when he arrived in America he entered the regular itinerant ministry and filled with great acceptance the following appointments: Boston, 1795; Northampton, 1796; Baltimore, 1797-98; Charleston, S. C., 1799, 1800, and 1801. In 1802 his name does not appear on the printed minutes, being omitted by mistake, perhaps, and in 1803 he is returned among the locations. After his location Mr. Harper lived some time in Columbia, S. C., and by his talents and influence gained "a foothold" for Methodism amongst the inhabitants. "After his second marriage he removed to Enoree, Newberry District, (Mt. Bethel,) where he died." Of the date and circumstances of his death we have no particulars, but we presume he died as he lived, the friend of God and man. It is a little remarkable, however, that the remains of such a man should be allowed to sleep in such a secluded place, without some better or more enduring monument to distinguish it. To Methodist itinerant preachers this fact is suggestive of painful reflections. In this world they really have no abiding-home, but are as strangers and pilgrims upon the earth; yet how sad the thought that after a life of toil and sacrifice we may die in some sequestered vale, and sleep far away from those we loved in life, and with whom we desired to rest in death. The bitterness of the reflection is greatly relieved, however, by the cheering hope that "we shall rise again," and our scattered dust be collected and formed into a glorious incorruptible body by Him who at first framed and fashioned it with infinite wisdom and skill.

Bishop Asbury continued annually to visit Mount Bethel School until the year 1815, when old age and increasing infirmities curtailed the field of his labors. After years of

prosperity and usefulness it began to decline, and finally ceased to exist about the year 1820, and was, we believe, superseded by "Mount Ariel Academy," in Abbeville District, and that in turn by "Cokesbury School." It is a singular fact, and we state it on the best authority, that when "Mount Bethel" went down, though as we have seen at one period the garden spot of Methodism in the up country, the settlement remained without any regular Methodist preaching for nearly forty years. During this year, (1852,) the Rev. C. Murchison, preacher in charge of Newberry Circuit, from whom we have obtained the chief facts of the foregoing sketch, visited it, and preached to the people and organized a small society, consisting of ten whites and eighteen colored persons. A shed was erected and comfortably seated, and measures were taken to build a church, if not on the old site of Mount Bethel, near by it. Mr. M. writes, "This section is occupied by some of the best and most valuable citizens of the district." W

[*From the North Carolina Christian Advocate.*]

MEMORIALS OF METHODISM.

REV. MOSES BLACK was admitted on trial in the year 1796, and appointed to Edisto Circuit; 1797, Bladen; 1798, Brush River; 1799, Broad River; and 1801, Burke Circuit, in the State of Georgia.

For want of the Minutes of the Conference, I cannot trace his appointments any farther; but I believe he travelled eight or nine years, and died in the itinerant harness. His education was common, which was a general thing in those days. It was at that time hard to make a school of any sort, the people having emerged out of a long, destructive, and bloody war. Darkness then covered a large portion of the earth, and gross darkness the people. It has been said that the darkest time of the night is just before the break of day. At that dark period light began to shine in the east, and, like the wise men's star, moved on to the west, and diffused light through North America. Mr. Wesley, whom God had raised up to rekindle the almost expiring spark of vital religion, sent missionaries to America, who, like luminous stars, expelled the darkness by lighting up the

gospel-lamp, and, under the beneficence of God, caused sacred light to shine. Many now received the light, repented, ceased to sin, believed on the Son of God, obtained mercy, and had their sins forgiven. The harvest then was truly great in America, and only a few laborers from Europe to reap and house it. But those European missionaries put the gospel wheel in motion, and, under the sanction of God, raised up some missionaries, born and reared upon our own soil, who, like brilliant stars, spread light and salvation throughout the United States. Thus star after star arose, and one of them was Moses Black, who, commissioned by the great Author of our salvation, instantly put on the gospel harness, and, seated in a chariot of sacred fire, he rushed through ranks of sinners, and many fell, slain by the sword of the Spirit. The word of God being in his heart as a burning fire, shut up in his bones, it flamed out, and he went into a wealthy neighborhood, where I believe not one knew God as a Saviour, and there raised a society of forty or fifty members, who proved their conversion sound by a holy and upright walk.

He had only been in the ministry about two years when God so wonderfully blessed his labors, and enabled him to win souls in sundry places. When God called him to go and work in his vineyard, he felt somewhat like Moses did, and said in his heart, "O Lord, I am not eloquent, and I fear when I shall attempt to preach thy word I shall fail." Thus his mind was exercised, but the Divine Spirit urged him on, by imbuing his mind with a high degree of sacred courage, as it did the mind of Philip when it urged him from the place of persecution to Samaria, and there enabled him to preach the word with great success. But feeling himself inadequate to preach the gospel in consequence of his small stock of knowledge, he adopted the directions given to Timothy by Paul: "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now, in order that he might be a workman that needeth not to be ashamed, he carefully read the Scriptures and other books on theology, by which means he made himself well acquainted with the doctrines of the gospel, and hence he was enabled to point out to his hearers the plan of salvation without obscurity. And, moreover, that he

might be able to enforce these doctrines upon the minds of the people with pathos and effect, he often interceded with God, and prayed fervently that the words of eternal truth might be received and treasured up in the hearts of his hearers. By diligently pursuing this course, he became a successful preacher, and a shining light in the Church of the living God. Thus many of our first preachers studied theology, and obtained useful knowledge by laborious exertions without a teacher. They had not then the privilege of high schools or colleges to go into, and receive instruction from well-qualified teachers. The place in which they had to read and study in cold weather, was often a small house of but one room, which frequently contained six or seven young children, some of them fretting and others crying. In the warm season the grove or shade-tree constituted the house of their high school. The scarcity of time also impeded their acquirement of knowledge. Their circuits often measured more than two hundred miles in length, and their preaching-places far from each other, being from twelve to eighteen miles apart; consequently they had but little time to read and study. I travelled a circuit in which there were three ride days, there being a large space of vacant ground between the appointments, and where no preaching-places could be obtained. Two of those rides were, each of them, thirty miles, and the other forty. I travelled another circuit in which the space between each preaching-place was from eight to twelve and eighteen miles apart. This laborious circuit granted me one rest day in six months.

Another impediment which they had to encounter was the scarcity of suitable books to enable them to acquire knowledge with facility. There was then no dictionary that was deemed a tolerable standard of pronunciation. About that time Sheridan's Dictionary came out, but was considered very defective with respect to pronunciation, and soon died a natural death. Commentaries on the Holy Scriptures were exceedingly scarce. Burkitt's and Henry's were here and there to be seen, but I doubt whether one family in a thousand ever saw one of them. In my rambles over a large extent of country, I happened to see Dr. John Gill's Commentary in one family. Such was the destitution of books, especially on theology.

The allowance of itinerant preachers at that time was sixty-four dollars annually, and many of them often only got a little over half of that. At a Conference in Virginia, in the year 1799, I saw two preachers who had worked out their year, and had only received thirty dollars each, and one of them had lost his horse, and means to supply deficiencies were so scant, that they got very little aid; however, they did not flinch, but braved the storm, and went on to their work. The Rev. Enoch George (not then bishop) sent a letter to the same Conference, and with much modesty stated to it his destitution, hoping that it might be in the power of a number to help one; and I believe every member of the Conference gave something out of their little funds for his relief.

The Apostle Paul entreated his true yokefellow to help those women who labored with him in the gospel. Phil. iv. 3. The apostle here tells us that certain women labored with him in the gospel, and were assistants to others also who had assisted him. St. Paul now discerned the great disparity between an unregenerated and a regenerated heart. Before this change was wrought in his mind, it was full of pride, hatred, bigotry, and murder, which caused him to haul men and women to prison, because they did not believe and see as he saw; but after the love of God was shed abroad in his heart, he loved every one of Adam's race, and especially those who labored with him in the gospel. But now, instead of dragging women to prison, he congratulates them because they love God and help to promote his cause. Through the ages which have passed away, down to the present time, holy women by their example and deeds have aided not a little in the advancement of true religion. When the allowance of itinerant preachers was sixty-four dollars a year, and often they only received a part of it; and when almost every article of clothing was more than twenty per cent. higher than they are now, those gracious women furnished them with some articles of clothing, the work of their own fingers, otherwise the gospel car must have stood still. Moreover, they often mentioned to their neighbors what day the preacher would preach, suspecting that some might forget it, and by this means some were excited to attend the meeting who otherwise would not; consequently heard the word

preached, were enlightened, and thereby brought into the way which leads to eternal life.

The acts of those ladies were so sympathetic, liberal, and so deeply imbued with the real nature of Christianity, that I consider them worthy of special notice.

JAMES PATTERSON.

Iredell Co., N. C., Oct. 3, 1857.

[*From the North Carolina Christian Advocate.*]

RECOLLECTIONS.—BY REV. JAMES PATTERSON.

IN the year 1799 I was transferred from the South Carolina Conference to the Virginia Conference, and appointed to Mecklenburg Circuit; but after the first quarter, Greenville Circuit was added to it, and I travelled both together. In those circuits I found a considerable number of pious people, members of the Methodist Episcopal Church, who considered themselves strangers and pilgrims upon the earth, having no continuing city here, but diligently seeking one to come, whose builder and maker is God. Many of them were converted and born of the Spirit in the time of a great revival of religion, which commenced in the year 1787, if I am rightly informed, and I think that I am. This year Philip Cox and Lewis Grigg travelled Sussex Circuit, and the revival commenced under the preaching of Lewis Grigg, a young preacher, whose talents were somewhat below mediocrity; but Cox, as the minutes inform us, “was a native of Britain, a man of small stature, great spirit, quick apprehension, sound judgment, and often prayed and preached to the admiration of many, and in various parts with considerable success.” But I was informed that Mr. Cox had some delicate sensations in consequence of the revival beginning under the labors of the young preacher, but he soon drove those unwelcome feelings from his mind, and fully entered into the spirit of the revival, and many souls were born again. Gay ladies were prostrated by the mighty power of God, and while in that position, immediately began to pull off their gewgaws and superfluous ornaments, deeply feeling that they did not accord with the simplicity of the gospel. Now feeling themselves great sinners, exposed to the wrath of God, they ardently prayed to him for salvation, and through

Divine mercy obtained pardon, and feelingly proclaimed that they had found Him of whom Moses in the law and the prophets did write, Jesus, whom they now knew to be their Saviour, therefore they ascribed praise to him, and loudly shouted for joy. Praising God and shouts of joy were now general amongst the new-born souls; but some of the old genuine Christians, who were born of the Spirit when the still small voice prevailed, knew not what to make of it; but this was a momentary thing with them, for in a short time many of their sons and daughters were converted, exulting and shouting for joy; they likewise caught the sacred flame, uttered shouts of praise to Him who redeemed them, and washed their robes, and made them white in his own blood. In the same year, (1787,) John Easter travelled Brunswick Circuit, held a meeting at Mabey's Chapel, (near a village called Hick's Ford,) at which there was a great concourse of people, and while he was preaching the people conceived that they heard a rushing sound pass through the congregation, and at that very moment about three hundred horses* broke loose, and several hundred persons fell flat upon the ground, struck down by the mighty power of God, and many of them were instantaneously and powerfully converted. The effects of that revival were exceedingly great, so much so, that the wretched sellers of alcohol lost nearly all their customers in the village above mentioned. The gospel is a universal medicine, cures every disease of the soul, for it is indeed the power of God unto salvation to every one that believeth. The mind thus cured is not only temperate in a few things, but in all things. Rev. John Easter was an extraordinary man with regard to his faith and power in preaching the gospel of our salvation. Like Jacob, he had power with God and with men. When he preached or exhorted, great power fell upon the people, and many sinners were overcome by the power of God, and slain by the sword of the Spirit.

Some time after the meeting at Mabey's Chapel, Rev. James O'Kelly, and a preacher I think by the name of John

* This account I received from sundry intelligent persons (not fanatics) who believe that a sound was heard, and from all that I could learn it was generally believed. See a similar case, Acts ii. 2.

Robertson, and Rev. John Easter, had an appointment in Mecklenburg county, where the revival had not reached the people. Messrs. O'Kelly and Robertson preached, and there appeared to be little or no impression made upon the congregation by the sermons, although they were gifted and zealous preachers. But at the conclusion of their sermons, Mr. Easter rose to exhort the people, and without a word previously, positively and solemnly asserted that seven would be converted before the meeting ended. But the pious part of the congregation were much alarmed, and thought his assertion bold and presumptuous. But he commenced exhorting, and the Spirit of Elijah's God came upon him, and the people felt as if he had smitten them with the prophet's mantle, and great power fell upon the congregation, and before the meeting closed more than seven were powerfully converted, and engrafted into Christ, the living Vine. After this he had an appointment, I think, in Northampton county, North Carolina, at which there was a great number of people, and while he was preaching to them, a large cloud drew near, indicating much rain—a few drops fell, the people began to leave the stage, but with solemn authority he commanded them to stop; they stopped, he kneeled down and fervently prayed that it might not rain until the meeting had ended, and as it was a dry time and rain needed, he also ardently petitioned God to send a fertilizing shower shortly after the close of the meeting, and it happened according to his petitions. Intelligent persons who were at the meeting, informed me that while he prayed, the cloud sank down, and appeared to be stationary. Dr. A. Clarke says, "Faith seems to put the Almighty power into the hands of men, whereas unbelief seems to tie up even the hands of the Almighty." It did appear from the power with which the Rev. John Easter preached the gospel, and the amazing effect it had upon the people, that faith had put the Almighty power into his heart, and into his hands. In the year 1792 he located, and, if my memory serves me correctly, he resided in Brunswick county until his death. In the year 1799 he was then living, and, I think, about a year or two after that he died. It appears from the minutes, and some observations of my own, that he died when he was about forty-two years of age. He preached the gospel about eleven years as an

itinerant preacher, and I believe wore himself out during the great revival, as many of our preachers have done,

“Who spent their sweat, and blood, and pains,
To cultivate Immanuel’s lands.”

It is probable he was interred somewhere in Brunswick county, but whether his grave is marked with a tombstone or some other mark of distinction, I know not. The dead, even the righteous dead, are soon forgotten, notwithstanding the Psalmist says, they shall be in everlasting remembrance. One of the sweet singers of Israel said,

“The living know that they must die,
But all the dead forgotten lie.”

When I travelled Mecklenburg Circuit, (1799,) one of my preaching-places was called Easter’s meeting-house; there the father and mother of Rev. John Easter had their names enrolled on the class-book, and they were like Zacharias and Elizabeth, righteous before God, walking in all the commandments and ordinances of the Lord blameless. At one time when I preached at that place, the good old man got his soul so full of the love of God, that it overflowed, and he praised God and shouted until his frail body could scarcely contain his enraptured spirit. His lamp was not only burning, but was in a full blaze, his wings plumed, and nothing prevented him from soaring to the realms above, but the casket of dust which contained the immortal spirit.

Iredell county, North Carolina.

[*From the Texas Christian Advocate.*]

EARLY METHODISM IN TEXAS.

Dr. Hamilton—Letters—First shout—Dr. Ruter’s farewell to home—On the steamer—On horseback—Meets Alexander—First sermon at San Augustine—Preaches at Nacogdoches—Incident at Mr. Mitchell’s—Preaches at Washington—First Quarterly Conference—Visits Houston, and preaches before Congress—Plans a University—Plans his Eastern tour—His death—Rev. Abel Stevens in Texas—First Missionary Society organized in Texas.

IN November, 1836, Rev. Dr. Jefferson Hamilton, then stationed in New Orleans, was requested to use his influence to induce the Bishop who was to preside at the next session

of the Mississippi Conference, to send at least one missionary to Texas, and was authorized to pledge the Texians for his support. Dr. Hamilton complied with the request; but the Bishop thought it was too soon, and too great a risk, to send the missionary. Dr. Bangs was again applied to; several letters were written, in one of which the additional importance of occupying Texas, as a means of ultimately evangelizing Mexico, was urged. Dr. Hamilton was also induced to write to Dr. Bangs, and through his interposition, more than any thing else, as the writer believes, was the Missionary Board induced to send Revs. Martin Ruter, D.D., Robert Alexander, and Lyttleton Fowler to Texas, in 1837. It was his letter announcing these appointments which was read in the little prayer-meeting in Washington, causing Mrs. Mixon, now residing in Houston, to raise, perhaps, the first Methodist shout in that place, to which Rev. O. A. Fisher alluded in a letter to this paper not long since.

Messrs. Alexander and Fowler arrived in Texas a few weeks before Dr. Ruter. The Doctor preached his last sermon, before leaving for Texas, in the presence of the Indiana Conference, in session at New Albany, in November, 1837, Bishops Soule and Roberts both being present. On Thursday afternoon he bade farewell to his wife and children, no more to meet them on earth. On the steamer on which he took passage to New Orleans, the writer of this was his room-mate. He spent much of his time in private devotion, and in reading the Bible. He was never idle; and though quite cheerful and affable toward all with whom he mixed, yet his demeanor was marked by a calm dignity and thoughtfulness, which, with his great earnestness in devotion, indicated that his heart was burdened with the grandeur and importance of his mission.

The number of passengers was very large. Among them was a company of actors, on their way to New Orleans to fill an engagement at, it is believed, the St. Charles Theatre. Before reaching the mouth of the Ohio, one of the passengers died. Dr. Ruter attended him in his last moments, offered him the consolations of the gospel, and when the boat stopped to bury him, read over the grave the beautiful burial-service of our ritual. On Sabbath, a committee appointed by the actors waited on Dr. Ruter, and requested him to preach to

the passengers in the gentleman's cabin. The captain, all the hands that could be spared, and all the passengers attended, and he preached one of his best sermons. In the evening, the ladies invited him to preach in their cabin, which he did, to a large audience of both sexes. This was the last sermon he ever preached outside of Texas.

We landed opposite Rodney, and proceeded on horseback. The first night Dr. Ruter spent in Texas was at Gaines' Ferry, on the Sabine, where he met Rev. Robert Alexander, who had held two camp-meetings, had organized several societies, at Washington, Chappell Hill—then called Cedar Creek—Caney and Piney; had organized a missionary society, and had come this far to meet him, and was, also, on his way to the session of the Mississippi Conference at Natchez. They spent most of the night in conversation, consulting as to the plan of their future operations, and next morning separated. After a hard day's ride, we reached San Augustine, and the Doctor resolved that if he could get a congregation, he would commence his work in Texas. The schoolhouse was procured, lighted, the notice circulated, the schoolbell rung, and as soon as he obtained some refreshment, he found a good congregation assembled, to whom he preached a plain, practical sermon.

Proceeding the next day (Saturday) to within eight miles of Nacogdoches, he determined to spend the Sabbath and preach in that place. His travelling companion was requested to precede him early on Sabbath morning, and having procured the Court-house, at the hour of service a large congregation, including the principal citizens, was assembled. Dr. Ruter requested that some one who could would lead in singing, when Hon. Adolphus Sterne raised the tune; the whole congregation united with him, and a stranger would have supposed he was in the midst of an old Methodist society. A sermon of great interest followed. When about dismissing the congregation, several persons simultaneously arose and requested that he should preach a second sermon, to which he consented, and in the evening addressed a crowded house, the people appearing to drink in the word of life.

Nothing else of interest occurred until we arrived at Mitchell's, west of the Trinity. In a conversation with the

writer, Mrs. Mitchell casually observed: "I have lived in Texas several years, and have not heard a gospel-sermon during the time." Dr. Ruter, who was sitting by the fire reading his Bible, asked, "Did I understand you to say that you had not heard a sermon in many years?" Being answered in the affirmative, he said: "My good madam, if you will hasten your supper, clear off your table, and call all the family, you shall not say that when you retire to-night." She complied with the suggestion, and Dr. Ruter held service, with the same formality as if in a church, reading the lessons, singing, praying, and preaching a most elaborate and instructive discourse, his congregation consisting of Mr. and Mrs. Mitchell, their children, one stranger, and the writer. He was remarkably tender and fervent during this sermon. In the morning he asked for his bill. "I have no bill against you," said Mr. Mitchell; "but, Doctor," he added, "if you are the good man I think you are, the first news that I expect to hear from you, will be a report that you have stolen a horse, and run away with another man's wife." Seeing that Dr. Ruter was considerably startled by this remark, he continued: "You may expect all sorts of evil reports; you need not look for any thing else." The Doctor was not fully aware of the suspicion engendered in the minds of the citizens of Texas by the many impostors and doubtful characters who were coming into the country. Mr. Mitchell told him to make his house his home whenever he came that way. He and his wife afterward joined the Methodist Church, and ever since Dr. Ruter preached there, his house has been a home for the itinerant preacher, frequently a preaching-place; and he has been, I believe, a steward and a class-leader.

He arrived in Washington about noon on Thursday, stopped with Mrs. Nancy Chance, stayed over Sabbath, preaching several sermons, and preached to a large congregation at Center Hill on the following Tuesday. Mr. Alexander returned from the Mississippi Conference, and met him at this place, where the first *regular* Quarterly Meeting Conference ever organized in Texas was held, the first circuit formed, and Mr. Alexander placed in charge. The meeting was held in the house of Mrs. Jackson, on the south side of Caney Creek, embraced in Austin county. Here he preached

two sermons, and administered the sacrament of the Lord's Supper. The Conference was held in the woods, the members sitting upon a log. Rev. Dr. Wm. P. Smith, still living, and an honored local preacher, then an elder in the Methodist Protestant Church, made application, and was received into the Methodist Episcopal Church, in the same ecclesiastical standing.

During the few months he was in Texas, Dr. Ruter preached in nearly all the settlements west of the Trinity. Visiting Houston, he preached, by invitation, before both Houses of Congress, then in session there. Having entered Texas on the east, he travelled to the extreme western boundary of the settlements, and from the coast to the extreme northern settlements. He was, when not otherwise busily engaged, constantly in the saddle, never complained of fatigue, and preached every time he could get an opportunity. His activity, labors, endurance, and zeal, were remarkable and unsurpassed. The writer travelled much with him, and, though accustomed to hard riding, was surprised at Dr. Ruter's energy and perseverance.

Dr. Ruter did not confine his labors and thoughts to preaching and organizing societies. His enlightened and sagacious mind saw the importance of establishing educational facilities for the country. His grand plan was, to establish a good school, of the ordinary kind, in every settlement, and to lay the foundation for one Central University for all Texas. His plan for the latter was, to establish an Academy or High School, in a central location, and concentrate the attention and interest of the growing Methodist Church in Texas upon it, until it should be gradually developed into a College, and finally into a University in fact. *It is a remarkable fact, that the location he had chosen for this University for all Texas, after a careful and patient examination of the country, was only six miles south of the present site of Soule University, at Chappell Hill, Washington county.* He conversed frequently and long with the writer on this subject, and in the last conversation they ever had, it was arranged that a donation of a half league of land was to be made for the location of the institution. It is a mistake that he chose the present site of Ruterville; he never saw the place. He frequently said: "You need

schools in every settlement, but you need but one University." He was the man who originated that suggestion.

Early in the spring of 1838, he made arrangements for a tour through Eastern Texas, intending when he had finished it to proceed to Natchez, take steamer to New Albany, visit his family there, proceed to New York to meet the Missionary Board, procure, if possible, ten additional preachers, and return with his family to Texas. He had not proceeded far on his journey before he became indisposed, and concluded to return to the house of Rev. William P. Smith, where he would be sure of good nursing, and medical aid. He reached Dr. Smith's, took his bed, and in less than a week was in his grave! Alas for the day! His labors, and exposure to the weather, to the changes of which, in Texas, he was not accustomed, had been too much for him. His memory is embalmed in the heart of Texas Methodism, and he will live in its history for ever. Dr. Smith can give the particulars connected with his death more accurately than any other person; and we trust to publish his account in the Advocate before this series is ended.

Mr. Fowler was then the only missionary in the east, and Mr. Alexander the only one in the west.* In the fall or

*The following article from the Texas Advocate, of October 1, corrects the text above, which we have chosen to allow to remain unaltered.

MR. EDITOR:—In the last number (August 13) of the Advocate, your correspondent, who is giving sketches of Early Methodism in Texas, has erred, if he designs to give, *consecutively*, the order of the arrival of the missionaries. He intimates or states, that after the death of the lamented Dr. Ruter, there were but two missionaries in the Republic, viz.: Rev. L. Fowler, in the east, about San Augustine, and Rev. R. Alexander, in the west, in the vicinity of Rutersville, until the arrival of Rev. A. Stevens, in February, 1839.

Being personally acquainted with the facts in the case, I would present the following:—At the time of Rev. A. Stevens' arrival, there were four others, besides Brothers Fowler and Alexander, who had preceded Rev. Mr. Stevens some months, and who, under the direction and superintendency of Rev. L. Fowler, had organized their respective circuits, and were endeavoring to preach the gospel of peace to the warring, excited, and restless occupants of Texas. These missionary pioneers were, first, Rev. Jesse Hord, who had his appointment from Dr. N. Bangs, secretary of the Missionary Society, bearing date, New York, June 4, 1838; secondly, Revs. J. L. G. Strickland and S. A. Williams, who received their appointments in

winter of the same year, (1838,) Rev. Abel Stevens, now Dr. Stevens, Editor of the Christian Advocate and Journal, New York, was appointed a missionary to Texas, and arrived in February, 1839—accompanied by Rev. Schuyler Hoes, the first Bible Agent ever sent to Texas—during the great sleet of that winter, which will be remembered by every old Texian. Arriving at Houston during the session of Congress, the city crowded to overflowing, being strangers to everybody, and finding it difficult to get accommodation, they purchased a Mexican pony apiece, and set out in the midst of that terrible storm. Neither of them had ever seen a new country, or been on a prairie. The ride from Houston to the Brazos, over the immense flat prairie of the coast, amid clouds of wild geese and cranes, and herds of wild deer, constantly miring, and in danger of “bogging down,” made the first day’s journey sufficiently novel and exciting. But when they reached the Brazos bottom, and put up in a cabin of but one room, which had to serve for both sexes, with no bed but their saddle-blankets and overcoats spread on the floor, and that floor covered with men, women, and children, their previous notions were still further violated.

With the utmost difficulty, they made their way the next day, through the Brazos bottom, proceeded up the country, crossed Mill Creek bottom, and reached Piney Creek bottom at nine o’clock at night, surrounded with pitchy darkness. Here they became bewildered, and began seriously to think of having to spend that inclement night in the inhospitable mazes of the bottom. At last they heard a human voice,

October, at Huntsville, Alabama; and, thirdly, Rev. J. P. Sneed, who was sent from the Mississippi Conference in December. The three first-named brethren arrived early in November, met in San Augustine, went from thence to Shelbyville, also visited all the settlements of both counties, and in each and every place endeavored to present the claims of Christianity, which were embraced by some, at almost every meeting. After thus laboring for a season with the people, and giving mutual encouragement to each other, in view of the stupendous work, and great difficulties that lay before them, the over-casting clouds of dangers and perils, they returned to San Augustine, where, with Brother Fowler, the superintendent, they held what they chose to call the First Texas Annual Conference, in a round log or pole cabin.

OLD TEXIAN.

and endeavored to reach the place from which it proceeded. As they approached, they found it was the voice of one praying. They soon reached the cabin. It proved to be the voice of Mr. Thomas Bell, at family prayer, who, when "in the spirit," as he was that evening, was famous for his loud praying. His "gifts" in this respect no doubt saved the travellers from "camping-out" on that miserable night. Upon inquiry, they found themselves within three miles of their destination, and Mr. Bell directing them, they reached the house of Mr. David Ayres about eleven o'clock at night. Mr. Stevens presented a letter of introduction from Francis Hall, Esq., one of the editors and proprietors of the "Commercial Advertiser," and introduced Mr. Hoes, as one of the seven hundred who were converted in the great revival of 1826, in Ithaca, New York, which lasted seven months, and in which Mr. Ayres was a participant. Of course, all were delighted, and the weary and hungry travellers were made comfortable.

When Mr. Stevens arrived, Mr. Fowler was superintendent of the work in Texas, and Mr. Alexander was at Ruter-ville. Mr. Stevens began his work, and preached principally at Independence, Washington, Chappell Hill, then Cedar Creek, and Piney, and visited and preached at San Felipe and other places. He preached with much acceptability and usefulness. Mr. Fowler afterwards held a Quarterly Meeting at Chappell Hill, and assigned Mr. Stevens to the charge of the Washington Circuit. He continued preaching about six months, and then returned to the North for the purpose of removing his family to Texas. But, from some cause or other, he did not return. Of how great value his services would have been in Texas, had he continued here to the present day, his position at home sufficiently proves.

The first Missionary Society in Texas was organized at the first camp-meeting ever held by Rev. Robert Alexander in the Republic, in which he was assisted by other ministers. This meeting was in October, 1837, before Dr. Ruter arrived, and was held in Austin county, near where Rev. John W. Kenney then and yet lives, on a branch of Caney Creek. At that meeting ten souls were converted, the wife of Mr. John Rabb, from whom we get the facts, being one of the number, and also three of Mr. Ayres' children. Mr. Rabb,

who was the Treasurer of the Society, had his house burnt in 1853, in which the Constitution of the Society, and many other interesting documents, were lost. When it is considered that Texas had been engaged in war for nearly fifteen years, and had just passed through the revolution, in which the country was nearly ruined, the liberality exhibited below is worthy of all praise. We publish the following, that it may be permanently preserved. A large number of those who composed this society were not members of any Church, and many of them far from being religious at all, which indicates that, from the very earliest times, the people of Texas have encouraged the preaching of the gospel, and the labors of the Christian Church for the good of the people and the country.

We, the subscribers, promise to pay the sums annexed to our respective names annually, as members of the Texas Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church in the United States, to John Rabb, Treasurer of the Texas Missionary Society, or to his order.

OCTOBER, 1837.

J. W. Stodard	\$ 5 00	Wm. Medford	5 00
John Ingram	5 00	John Davis	1 00
C. Longley	2 00	John Martial	1 00
James Rees	5 00	B. M. Carr	2 00
J. W. Kenney	20 00	B. F. Foster	5 00
David Ayres	100 00	Asa Mitchell	5 00
E. G. Canon	1 00	W. Sanders	5 00
John Rabb	50 00	L. P. Moore	— —
J. R. Chambers	1 00	James Foster	10 00
W. E. Allcorn	1 00	J. P. Lynch	5 00
W. W. Marley	3 00	Thomas Cohorn	5 00
Thomas Polk	5 00	Abner Mallory	1 00
John Fennell	1 00	Nancy Chance	20 00
N. Breeden	5 00	Pamelia Foster	1 00
John Breeden	5 00	Julia Braey	3 00
J. E. Scott	5 00	L. A. McHenry	10 00
J. W. Crawford	1 00	Martin Stephens	5 00
B. F. Ravell	20 00	B. H. Grover	5 00
John Tyler	5 00	S. Y. Reams	5 00
John Crawford	5 00	B. Grenville	5 00
James Stevens	5 00	Catherine Gates	10 00
A. Brown	7 00	Robert Crawford	5 00
Thomas Bell	20 00	Jacob Castleman	2 00
J. Tumlinson	5 00	Daniel Gilleland	2 00
Robert Price	1 00	James Duff	2 00

Andrew Miller.....	\$ 5 00	Abner Lee and wife.....	5 00
Robert W. Scott.....	5 00	M. W. Dikes.....	5 00
Randle D. Heek	5 00	James Stevens	5 00
James R. Stevens.....	5 00	James Chappell.....	5 00
J. Stephenson.....	10 00	James Simpson	50
Amasa Ives.....	5 00	S. Miller.....	2 00
Ewald Cox	5 00	Z. Jackson	50
Wm. Francis.....	1 00	Martha Brean.....	5 00
W. R. Martin.....	5 00	Eliza Jackson	2 00
B. Thomas	10 00	Esther Bardsley.....	2 00
J. H. Bostick.....	5 00	Mary Ann Tyler.....	1 00
John Stevens.....	5 00	Thomas M. Penick.....	35 00
James Bell.....	5 00	J. B. Crawford.....	5 00
John B. King.....	2 00	J. W. Lancaster	10 00
James H. Scott	20 00	H. M. Smith.....	10 00
Wm. C. Camiss.....	5 00	George W. Cox.....	5 00
J. P. Wyatt.....	1 00	Samuel Carl	5 00
Wm. A. King.....	5 00	D. E. London	5 00
Joseph B. Crosby	100 00	John Shrupski	5 00
Ann Simpson.....	5 00	J. Dosland	5 00
Eliza McFaden.....	5 00	M. M. Davis	5 00
Mrs. Pearl.....	1 00	M. Pearl.....	5 00
Mary A. Harris	5 00	B. H. Rucker	5 00
Mary McCrory.....	5 00	R. T. Armstead.....	4 00
G. W. Grimes	5 00	F. W. Hubert	5 00
J. A. Simpson	5 00	Cyrus Campbell	1 00
A. W. Burk.....	2 50	H. O. Campbell.....	2 00
A. J. Simpson.....	5 00	Allen Ingram.....	5 00
James Hall	4 00	J. G. Heffington.....	5 00

[From the Texas Christian Advocate.]

EARLY METHODISM IN TEXAS.

MR. EDITOR:—Several have expressed a desire that all the scraps of early Methodism in Texas could be collected and preserved. I have been trying to get all the information that I could concerning the pioneer preachers, their labors and success in this Red River portion of Texas. I find from a letter before me, from Rev. John H. Carr, that he was appointed by the Arkansas Conference to this work, in the fall of 1835. It was called "Sulphur Fork Mission," embracing Red River and Lamar counties. Brother Carr commenced his labors about the first of December, 1835. He says that Rev. Messrs. Ramsey, Overby, and Denton, had preached a few times on this side of Red River, in 1834 and 1835, while they were on Miller Circuit, Arkansas Con-

ference, but their visits were by no means regular. Brother Carr formed the mission with twelve appointments. In the fall of 1836 it was left to be supplied. Rev. R. Gregory, the Presiding Elder, could not supply it; he therefore moved Rev. E. B. Duncan from the Washington Circuit to this, who got here about the first of February, 1837. About the time he came, Rev. William G. Duke, formerly a member of the Arkansas Conference, settled in Lamar county, near the Sulphur fork of Red River. The first Quarterly Meeting was held near where Clarksville now stands, commencing on the Saturday before the second Sabbath in April—Robert Gregory, Presiding Elder, E. B. Duncan, Preacher in Charge, and William G. Duke, Secretary. The Conference was organized with seventeen members. Soon after this, Rev. G. Orr, a local preacher, settled in Lamar county. This year passed off without any great revival. The members that moved in were formed into societies. The Indians were troublesome, which prevented many from attending the meetings.

The above-named brethren still live in the hearts of many of the first settlers of this country. In the fall of 1837, J. B. Denton was appointed to this work. When he first came, he was in company with the Rev. Lyttleton Fowler. Then came Brother Duke. It was Brother Fowler's first visit to Texas. He preached his first sermon in Texas in Brother Duke's house. After resting a few days he started south for his work. Denton closed his labors on this mission with but little success. This year the brethren concluded to have a camp-meeting at a place known as Shelton's Camp-ground. A short time before the meeting was to come off, the Indians again began their depredations, and the meeting was dropped. In the fall of 1838, Rev. Jacob Whitesides was sent to Sulphur Mission. The first quarterly-meeting was held in February, 1839. We have the minutes of this Quarterly Conference. The minutes of meetings before this have been lost, but Brother Duke, who acted as Secretary at all of them, gave me my information. The first camp-meeting that was held in this country was held about three miles north-east of Clarksville, in September, 1838. Brother Whitesides was absent on account of sickness. The preachers were Gregory, Duke, Craige, and Mulky. There were about

thirty conversions. This was the beginning of a general revival. In about two weeks they had another camp-meeting at the same place, where many more were converted than at the first meeting. In the fall of 1839, Rev. J. W. P. McKenzie was sent to this work. He travelled it two years in succession; the revival flame continued to burn, and many souls were brought home to God. He still lives, and has a flourishing institution of learning near Clarksville. Rev. James Graham travelled it the next two years. These years, as the previous ones, were crowned with success. Brother Graham lives in Paris, and has a flourishing female institution. In the fall of 1843, Rev. William G. Duke was readmitted into the Conference, and sent to this work as senior, and Rev. J. Shook as junior preacher. This year, as the previous years, was blessed with a revival spirit. The revival that commenced in September, 1839, continued more or less every year until this time. Brother Duke lives near Clarksville as a local preacher.

This portion of Texas was cut off from the Arkansas Conference, and made a part of the Texas Conference at the General Conference of 1844. We have given but a brief sketch of the labors of the first missionaries, and their success in this country. We would be glad to see a fuller account by some person who witnessed their labors. We might give several incidents of the hardships, trials, and travels of these men of God. ANDREW CUMMING.

Red River, August 8, 1857.

[*From the Texas Christian Advocate.*]

EXTRACT.

THE first sermon I ever heard in Texas was delivered by the Rev. Wm. Medford, in the spring of 1833, at the house of Widow Kerr, now in Washington county.

It was a funeral sermon on the death of the wife of Mr. George Kerr, now of Fayetteville, Fayette county. The house was crowded; the sermon was appropriate.

Mr. Medford had been a member of one of our Annual Conferences, (I think Illinois,) but having a large family to provide for, he was induced, by the offer of the Mexican

Government of a league of land, to emigrate to Texas early in 1833.

Immediately after his arrival he obtained an interview with Stephen F. Austin, introduced himself as a Methodist preacher, and asked Colonel Austin if there would be any objections to his preaching. He first settled himself near Chappel Hill, and opened a school, which he taught five days in the week. His first attempt to preach was in the log-hut in which he taught school.

He soon formed a four weeks' circuit, and on his first round he walked. His course was to start on Saturday for his appointment, preach two sermons on the Sabbath, and return early on Monday morning to his school. His four appointments were first at his own house; second, at Walker's, on New Year's Creek; third, at Cooper's, on Mill Creek; fourth, at Clokey's, now known as Madison's, in Washington county.

On his second round he was presented with a horse, saddle and bridle. Quite a number were awakened and converted under his ministry. He was much more popular in his own immediate vicinity than elsewhere, and no man could command a larger congregation.

He lived to see the Church regularly organized, his house a regular preaching-place for the circuit minister, and the weekly class and prayer-meeting regularly held at his house, up to the day of his death. The first Sunday-school in that neighborhood was organized and kept in his house until long after his death. He died in the year 18—, as only a Christian can die; and not one of his neighbors but had full confidence that he died the death of a Christian.

His widow still lives in Bellville, Austin county, poor, as it regards this world's goods, but rich in faith, and looking for the day to arrive when she will go to meet her husband in realms of bliss.

* *

[From the Texas Christian Advocate.]

EARLY METHODISM IN TEXAS.

REV. JOHN W. KINNEY emigrated to Texas about the latter part of 1833, or in the beginning of 1834, from Kentucky. He was an ordained elder, and had been a member of one of

the Annual Conferences, I think Kentucky. He first camped with his family at Washington on the Brazos, and I presume preached the first sermon ever delivered in that place.

The first time I had the privilege of hearing him was at "Walker's" on New Year's Creek, in September, 1834. He and Rev. Wm. Medford were holding a two days' meeting there. I was not informed of the meeting until late on Saturday evening, and was then over twenty miles from the place, and consequently did not reach Walker's until the Sabbath morning exercises were closed. I found a large, attentive audience. Mr. Kinney closed the exercises of the day. He was dressed in an ordinary manner, without a stock or cravat, and a stranger would never have selected him in a crowd as a minister of the gospel. I soon discovered that he possessed talents of no ordinary character, and could arrest the attention of his hearers, so that a sermon of an hour and a half appeared no more than fifteen minutes. Mr. Kinney, on his first arrival in Texas, commenced preaching every Sabbath, and had no difficulty in always getting attentive congregations.

The first camp-meeting that I attended in Texas, and the second camp-meeting held west of the Trinity, was in 1835, within a mile of where the first camp-meeting had been held a year previous, by Rev. Henry Stephenson, near Cancy, Austin county, assisted by Revs. Kinney and Medford. Mr. Kinney resided near the ground, and not only personally superintended the preparing the ground, but actually with his own hands did most of the work; and on him fell the burden of providing accommodations for strangers. There was a large, attentive congregation assembled, and the best order was observed from first to last.

This meeting was held when the country was in commotion, in consequence of the disposition evinced by Santa Anna to oppress us; and many were fearful that some might take advantage of the existing state of affairs, as by the Mexican laws we were liable to fine and imprisonment for holding or attending any but Catholic religious services in Texas. Mr. Kinney had previously consulted with Colonel Wm. Travis, Dr. Miller, and other leading men, who said, "Go on and hold your meeting; we will be there, and we

pledge ourselves that you shall not be disturbed ;" and nobly did they redeem their pledge.

Mr. Kinney was assisted in conducting this meeting by Rev. W. Medford, Rev. W. P. Smith, and Rev. Mr. Fullenwider, of the Old School Presbyterian Church ; and never did any congregation appear to take more interest in hearing the word preached. This was the last time that Colonel Travis had the privilege of hearing the gospel preached. At the close of the service the Lord's supper was administered, and a more solemn, feeling time I never before witnessed. It was truly a season of "refreshing from the presence of the Lord." There were two families who came in ox-wagons over forty miles, and brought their provisions with them ; and some of them returned home rejoicing in God their Saviour.

During the continuance of this meeting, after much consultation a notice was published from the stand, requesting all who had been members of any Quarterly Conference to meet together at a place designated, for the purpose of holding an informal Quarterly Conference. We assembled. Brother Alexander Thompson, then of Burleson county, was then appointed Chairman, and David Ayres, Secretary. Rev. Messrs. Kinney and Medford presented their ordination parchments, and certificates that they were ordained elders in good standing in the Methodist Episcopal Church, and that Rev. W. P. Smith held the same relation in the Methodist Protestant Church. A resolution was offered that we request Rev. J. W. Kinney to take the pastoral charge of us until such time as we could have regular ministers sent us by the Bishops of the Methodist Episcopal Church.

The President of the before-named informal Quarterly Conference asked Mr. Kinney what compensation he would require to give his entire time to the ministry. His reply was, a sum sufficient to hire a laborer on his farm. We started a subscription on the spot. Brother A. Thompson headed the list with fifty dollars, and in a very short time sufficient was subscribed, and Mr. Kinney agreed to devote himself to the ministry.

This Quarterly Conference passed a resolution that we would apply to the Missionary Board of the Methodist Episcopal Church, requesting them to send missionaries to Texas,

pledging ourselves to receive whoever they might send, and support them.

They made it the special duty of their Secretary, Mr. Ayres, to correspond with Rev. Dr. N. Bangs, Corresponding Secretary in New York, and report at the next Quarterly Meeting. Mr. Ayres first wrote to Dr. Bangs in November, 1835, informing him of our situation, and of the great importance of their immediately sending us missionaries to Texas. Colonel Wm. B. Travis was then at Mr. Ayres's house, and wrote a most pressing letter to Dr. Bangs, confirming all Mr. Ayres said in his letter, and added many weighty reasons why they should send missionaries to Texas.

Mrs. Kinney's sister, Miss Lydia Ann McHenry, (daughter of the celebrated Rev. Barnabas McHenry, one of the pioneer Methodist preachers in Kentucky,) was then on a visit to Mr. Ayres's family. She also wrote an eloquent appeal to Dr. Bangs, urging the great importance of immediately sending us missionaries. Several of Mr. Ayres's letters were at the time published in the New York Christian Advocate, but we have not seen either Colonel Travis's or Miss McHenry's letters published. We hope that Dr. Bangs has preserved them, and will publish them as part of the religious history of Texas. Mr. Kinney immediately entered on his laborious work. His circuit was extended west of the Trinity, over nearly all of the settled parts of Western Texas.

He labored faithfully until the invasion by Santa Anna, when he quitted his circuit, shouldered his rifle, and went as a volunteer to defend us from invaders. How long he was in the Texan army I know not, but presume it was until our army retreated, which made it necessary for all the families west of the Brazos to remove, and it became Mr. Kinney's duty to take his family to some secure retreat, safe from the Mexicans and Indians.

The battle of San Jacinto having been fought, Santa Anna a prisoner, and the Mexican army fast retreating to Mexico, a large part of those families who had been compelled to leave their homes, returned back and found their houses had been pillaged, and every thing valuable carried off. But quite a number of families who had resided west of the Colorado, and north of LaGrange, not deeming it safe to return home, on account of the numerous hordes of In-

dians who were then hovering on our frontier, concluded to stop in what is now known as the city of Washington, on the Brazos, to start a school for the education of their children, and remain there until they could return to their homes with safety.

A Sunday-school and a day-school were started, and both were in operation when Rev. R. Alexander first arrived in that place. Mr. Kinney, residing some twenty-five or thirty miles from this place, visited Washington, and preached to attentive audiences on the Sabbath. Some of the citizens of Washington entered into some arrangements with him to preach statedly, (I think every alternate Sabbath,) two sermons on each Sabbath, until the missionaries who had been appointed should arrive.

A subscription was circulated to pay Mr. Kinney something in proportion to his time spent in coming from and returning to his home, but I am of opinion that but a very small portion of the sum subscribed on this and the former occasion ever was paid; and I seriously doubt if the whole amount paid him would have paid the hire of the horse he rode to fill his various appointments.

Mr. Kinney at this time was poor. He, in common with many residing west of the Brazos, lost nearly all his personal property by the invasion; and I have no doubt had he received from these subscriptions what was justly his due, it would have put it in his power to have provided his family many comforts they were destitute of. When I first visited him, I found him in a small log-cabin, I think with but one room, no floor but the earth, and here he appeared as happy, yea, happier than many who lived in splendid palaces.

Mr. Kinney is certainly an extraordinary man, and possesses extraordinary pulpit talents; and it is my decided opinion that, had he in his youth devotedly consecrated himself to the work of the ministry—had he made that his one and only business—had he cultivated his talents, and studied as he should have done, he would have had but few equals and no superiors in Texas.

When Mr. Alexander arrived, Mr. Kinney united with him in holding camp and protracted meetings, and was a valuable auxiliary in the work.

There is one item of early Methodism in Texas I wish Mr.

Alexander or Mr. John Rabb, or some one who is informed on the subject, would publish an account of: the organization of the first Missionary Society in Texas, which society, I am informed, was organized at a camp-meeting—I think the first. Mr. Alexander ever held in Texas. I believe that John Rabb, of Ruttersville, was the Treasurer. I do think that organization, the amount subscribed and paid, all ought to be published as an interesting item of early Methodism in Texas. The writer of this was not present, and is not sufficiently informed to give a correct account of it. * *

[From the Texas Christian Advocate.]

EARLY METHODISM IN TEXAS.

MR. EDITOR:—In a casual conversation a short time since, I learned some facts in relation to early Methodism in Texas, which are at your disposal.

The first regular prayer-meeting held in Washington county was commenced in the town of Washington, at the residence of David Ayres, Esq., now a resident of your city, and agent of the Advocate, in the year 1836, a short time after the return of the people from the East, whither they had been compelled to fly from the invading forces of Santa Anna. The persons composing this meeting were Brother Ayres and lady, and a Mrs. Sarah Mixon, widow of the late Noah Mixon, now residing in Houston. To prevent being disturbed by the crowd of wicked men who were keeping guard over a little grocery opposite, and who were in the habit of making a mock of every thing like religion, the meetings were held in a little shed-room in the rear of the main part of the house. From this little room every Thursday evening went up the sincere petitions of hearts that had, in former days, been used to unite with others in the crowded sanctuary; and God blessed them, filled them with joy and peace, and one at least was enabled to rejoice after the good old Methodist fashion in the hope of the glory of God.

After a short time the meetings were held in the front room of the house, and others were gradually brought to unite in the service. A preacher soon came along, aided the pioneers, and God built up a Church.

The three persons still live, in the enjoyment of that love

which passeth knowledge, and live to see the gospel spread over the land of their early adoption. I had the pleasure of meeting with the two ladies mentioned not long since in a prayer-meeting, and heard their voices, while many hearts united, leading the congregation in prayer.

How dear to our hearts should be the memory of those who were the instruments in the hands of God of clearing the way for the sowing of the good seed in our now happy and beloved Texas. May God bless the pioneers of Texas.

Yours, etc.,

O. A. F.

June 9, 1857.

[*From the Texas Christian Advocate.*]

METHODISM IN TEXAS.

IN January, 1847, in company with my family and several other Methodist families, we arrived in Texas, and settled in Peters' Colony. We found to our joyful surprise that Methodism had preceded us. A small class, ten or twelve in number, had been organized, and a little chapel, built by Brother Isaac B. Webb and his neighbors, on Farmer's Branch, and called Webb's Chapel.

In this little log-house I preached my first sermon in Texas, to a small but very attentive, praying congregation. I soon found that I would have no excuse for idleness in Texas. Applications were made from various neighborhoods for preaching, and I soon had as many appointments as I could fill once a month on Sabbath.

The next year Brothers Biggs and Cole were sent to this circuit to travel and preach for us—both men of faith and prayer. They labored faithfully for several months with very little apparent success; but, honor to God, a time of great refreshing was at hand, and the seed sown by his servants with toil and tears was destined to produce abundant fruit. About the middle of November they appointed a meeting to commence on Friday evening, and continue Saturday and Sunday. At the very commencement of this meeting, an unusual solemnity and deep interest seemed to pervade the entire congregation, and on Saturday there was evidently a prospect for a most glorious revival; but the weather was unfavorable, cloudy and cold. Our little chapel was open—no chimney

or stove—and it became a serious question whether we would not have to break up our meeting, though greatly against the feelings and wishes of all. In this emergency we had a striking example of what a devoted heart can and will do, and what sacrifices it will make for the glory of God and the salvation of souls.

No sooner did Brother and Sister Webb learn the subject of our consultation, than they immediately entered their formal protest against any such thing, declaring that they would empty their little cabin, (fourteen feet square,) put their beds and table out in the yard, and give up their domestic comfort, keep a good fire on the hearth, and the meeting should go on.

In short, all was done as well as said, and the meeting did go on, and one of the most glorious and happy meetings that it has been my privilege to witness was the result. Day and night, for six days, the meeting was kept up. Preaching was a pleasant task. Mourners came forward, weeping and calling for mercy. The Lord was in Zion, her King was in her midst. There was balm in Gilead, a great Physician there, and not less than twenty-two sin-sick souls were made whole, and glorified God their Saviour.

This beginning of revivals in Peters' Colony is due, under God, to the humble prayers and faithful labors as well as pious example of a few pioneers, who, when they came to Texas, did not forget their religion or their Church privileges.

The Lord hath done great things for us, whereof we are glad.

JAMES A. SMITH.

Dallas, November 7, 1857.

CHAPTER XI.

“IN MEMORIAM.”

[*From the Southern Christian Advocate.*]

REV. C. S. WALKER.

MR. EDITOR :—It is with deep sorrow that I communicate the painful intelligence of the death of the Rev. C. S. Walker. This event took place on Sunday morning, Jan. 18, at his residence in Spartanburg, after an illness of eight or nine days. At the recent session of the South Carolina Conference, thinking his health, which had been bad for several years past, sufficiently reëstablished, our deceased friend and brother took an appointment as an effective preacher, and entered upon his work with the spirit and ability which always characterized his ministerial labors. Finding some trouble a short time since from a defective tooth, he had it plugged. Swelling of the face soon took place, and inflammation, extending to the throat, and probably the brain. His condition in a few days became critical; and the best medical skill failed to arrest the progress of the inflammation. The attentions of his friends were the kindest and most unremitting, day and night. But his work was done; and after suffering greatly for several days, the last twelve hours of his life brought him repose; and gently, without struggle or pang to mark the last moment, his spirit passed away to the heavenly inheritance. From the nature and violence of the attack, affecting as it did the seat of thought, he was unable to converse rationally; but his mind, flighty as it was, ran in the direction of his ministerial labors, and was concerned about the supply of his appointments. But although unable to give a dying-testimony, he has left what is far more satisfactory—the testimony of a spotless, consistent, and useful *life*. Converted to God in youth, he gave himself without reserve, in the flower of his days, to the work of the Christian ministry, in which he

spent the last twenty-two years. His mind was of a superior order, strong, clear, comprehensive. His preaching went down to the foundation principles of revealed truth, and presented the great substance of the gospel testimony in original, impressive points of view. I have heard him frequently during the last year or two, and never without pleasure and edification. He was gifted in prayer, and his addresses to the throne of the heavenly grace were remarkable for comprehensiveness, variety, and devotional fervor. He was a man of fine practical sense, good in council, reliable in action, a gentleman in carriage, a Christian in deportment. His loss will be deeply felt by the Annual Conference; and how deeply by his afflicted family! He leaves attached friends in every part of the State; and throughout the Spartanburg Circuit, where he had just begun his labors with great acceptability and the promise of large usefulness, his unlooked-for departure will awaken universal sorrow. *We feel the bitterness of bereavement: he has entered into the joy of his Lord.* W. M. WIGHTMAN.

DEATH OF FATHER STEVENSON.—The venerable Wm. Stevenson, a superannuate of Louisiana Conference, died 5th Feb., at the house of his son-in-law, Major Dyer, in Claiborne parish, in his 89th year.

He was a pioneer preacher; and the history of Methodism, west of the Mississippi River, is more bound up in his life and labors than perhaps any other man's.

He had prepared large autobiographic notes, which we had six months ago the promise of for use. For several years he has been almost deaf and blind, waiting with patience till his change came. He was born in South Carolina; was converted June 1st, 1800; ordained deacon in 1813 by Bishop Asbury.

He was indeed a patriarch in piety as in years. After being speechless three or four days, he raised his shrunken hands, smote them feebly together, and said, "Heaven's just up yonder: come, Lord Jesus, come quickly!" then died.—*N. O. Christian Advocate.*

REV. THOMAS LASLEY died at the house of his son-in-law, M. McMillen, in McMinnville, Tenn., Jan. 20, 1857.

He was born in Virginia, March 31, 1782, and was near seventy-five years of age at the time of his death. His father was a local preacher, and much could be said of *his* piety and usefulness which we defer for the want of space. In the fall of 1795 the family moved to Kentucky, and settled on the frontiers in Green county, where there was neither the means nor the possibility of an education. Thomas, the third son, was then a sprightly boy of fourteen summers, and destined to be a backwoodsman and "a mighty hunter." The exciting chase was then as necessary to the subsistence of the family as it was delightful to him. He grew up, therefore, in the habits of the day. Now he worked the virgin soil, and then he chased the wandering deer. But this made him self-reliant, and gave him a fine physical constitution. He also became a genuine woodsman, so that he could traverse any kind of country without a road, a compass, or a guide. In some degree this compensated his want of education, and enabled him to go and be useful where a theological student of seven years' training could not have gone at all; or, going, could not have remained to be useful. It was not until the great revival of 1800, which swept over the most of Tennessee and Kentucky, that he was brought to feel the necessity of a new heart. He threw himself at once upon the bosom of the Church, and earnestly sought redemption from sin in the suffering of Christ; and we are assured he did not seek in vain. He soon felt himself called of God to preach the gospel. About this time he went to a small country school six months, where he learned to write, and also gained some knowledge of figures. With this preparatory course he was accepted by the Quarterly Conference of Barren Circuit. The now aged and venerable Lewis Garrett being presiding elder, gave him his license to preach, bearing date, June 12, 1804; and also carried up his recommendation to the Western Annual Conference, which met at Mt. Gerizim, Harrison county, Ky., October 2, 1804. At this Conference he was received and appointed to Nollichuckie, in the Holstein District, Tenn. In the fall of 1805, Conference met in Scott county, Ky., where he was ordained a deacon, and sent on a missionary tour to Natchez. He did not leave this work until, by the next Conference, he was requested to cross the Mississippi river and

form a new circuit in Opelousas. Here he had no predecessor to mark his way, nor reasonable facilities by which to make his way; yet he formed a large circuit and received into the Church forty members, besides losing some by death, some by removal, and dropping others. Of his labors and sufferings on this charge we may have something to say in future.

In the fall of 1807, he returned home to Kentucky, but was not able to meet the Conference, which sat in Chillicothe, Ohio. At this Conference he was elected to elder's orders, but was not ordained until some time afterward. This year his name stands on the Minutes for Red River, a most delightful circuit, which embraced all or most of that beautiful country between the lower Green and Cumberland rivers, partly in Kentucky and partly in Tennessee. This appointment was gratefully received by the jaded missionary, and on it he spent a successful and happy year—recruited his health, and met the next Conference, October 1, 1808, at Liberty Hill, Tenn. Here he took another missionary appointment, and went to Letart Falls, on the Ohio river. Around the falls he explored the country to a great distance, and formed a circuit of most ample dimensions—had a glorious revival, and received into the Church one hundred souls. This was a year full of thrilling incident, for which we have no room at present.

Sept. 30, 1809, Conference met in Cincinnati, and he was appointed to travel with Bishop McKendree. His journal of this year is mostly preserved, and possibly we may furnish some interesting extracts from it hereafter.

Conference met in Shelby county, Ky., Nov. 1, 1810, whence he is appointed to Danville Circuit: a beautiful country, but a heavy charge, a white membership of eight hundred, and a territory large enough for a presiding elder's district; but God was with him and in him. Wm. Burke was his presiding elder and Baker Wrather his colleague. They had a glorious revival on parts of the work, and returned a net increase of near a hundred white members. This year is also marked in his history by his marriage to Miss Susan, daughter of Ambrose and Rhoda Nelson, and sister of Revs. Thomas and Matthew Nelson, two of nature's noblemen, and both members of the Conference. She was young, but a deeply pious lady. Like himself, a devoted

Methodist, an itinerant from principle, she never changed in that regard, nor ever failed in her duty as the companion of an itinerant Methodist minister. If need be, she would work all night, as well as all day, to prepare his clothes, rather than he should fail to meet his appointment. Permit me to add, this was my dear mother, faithful until the 16th of August, 1853, when she died in the Lord; and "verily her works do follow her."

In the fall of 1811, Oct. 1, Conference met in Cincinnati. At this session the Western Conference arranged its own division into the Ohio and Tennessee Conferences. In the division my father fell into the Ohio Conference, and was reappointed to Danville. This year closes the history of his early itinerancy; for notwithstanding the Conference had divided the circuit, it could not reduce his labors, for he only knew he had done his duty when he had exhausted his strength. The revival which was partial the year before now became general, and a large increase was brought into the Church. But excessive labors produced hemorrhage of the lungs, and came near terminating his life and labors at once.

At the first session of the Ohio Conference, October 1, 1812, held at Chillicothe, he located, having exhausted the prime of his manhood in the service of God and the Church, having received in a manner nothing from the people—forty dollars the highest, and from that down to not a farthing, save, the year after his marriage, Danville Circuit paid him sixty dollars quarterage.

He now took measures to settle his family near his father's residence, and returned to his favorite avocation, that of cultivating the soil. The God of providence favored him—nonwithstanding, about two years afterward, his house with all its contents was burned up, and that on a Sabbath day in February, when he was miles distant preaching the gospel, and his family attending meeting in the neighborhood. But now the Lord raised him up friends that he had not known as such before; and aside from inconvenience, he really suffered no loss, but rather gained; and instead of complaining, had a right to rejoice in the doings of Providence, and to hold on his way.

As a local preacher, he was much engaged and extensively useful, until December, 1828, when the Rev. John Fisk,

that burning and shining light, fell from the walls of Zion. At the request of Rev. Marcus Lindsey, presiding elder, he took charge of Lebanon Circuit, and filled out the Conference year. His labors were crowned with great success. But he closed the year with a violent attack of fever, which brought him nigh to death; but unceasing prayer was made by the Church, and his useful life was prolonged.

After this his general health improved, and he was able to make ample provision for his family.

In the fall of 1835, he entered the Kentucky Conference, in an effective relation, and was appointed to the charge of Greensburg District, which he filled with great acceptability and usefulness for two years. But his health failing again, he asked a supernumerary relation, and, after a few years, located.

He then retired to his small but well-cultivated farm, to spend the evening of his days in the bosom of his family. He continued to serve the Church in the capacity of a local minister with more than ordinary success. In fact, his labors, whether local or travelling, were sometimes excessive. To give a single instance: In our early youth, we knew him to keep a monthly appointment at Knoxville, on the Cumberland river, about forty-five miles from his residence, and that for a number of years, and without remuneration.

We have now done with his ministerial labors for the present, and turn to his religious and moral character. In him it was impossible to distinguish the man from the minister. He was *strictly*, almost *severely* Methodist; and whether at home alone, or abroad in society, in the church or court-yard, he was essentially and consistently the same. He carried his religion into every circle of life, and aimed to fill every place and every relation in a manner becoming him as a pious man and minister. But his piety did not injure his social qualities. He was cheerful without levity, and serious without sadness. His feelings were warm toward his friends; and his affections, chastened and refined by religion, rested upon his family. He greatly enjoyed their society until, by the marriage of his children and the death of our dear mother, he was left solitary and alone. He then felt himself an old man, and resolved to "set his house in order," believing that his days were accomplished and his end not far distant.

He fully arranged his secular business, and then visited all his children, save a daughter, (Mrs. Mary Henry, of McKinney, Texas,) and closed the round of his visit and the toils of his long and eventful life with his daughter, Mrs. McMillen, in full prospect of a bright and endless future in heaven; being preceded to that good world by our dear mother and two sons—Thomas, an infant of two years, and the Rev. Wm. Lasley, of the Louisville Conference, an excellent man and minister of Jesus Christ. Thus he has left his loved ones on earth, to meet in heaven those he had loved and lost.

Speaking of his end, and why he should die at that place, he said, "God will have it so, that these people may see how an old Methodist preacher can die." After which he said but little. A numerous family and many friends deeply mourn his departure from earth; yet we praise God that he died at his post—his armor on, sword in hand, and doing valiant service in Emmanuel's cause. For myself, I feel that death separates but cannot disunite us. To our dear parents death is abolished: it is no more death, but a sweet departure—a journey from earth to heaven. They are our parents still, and we are still their children—one family in memory, in spirit, and in hope. They yet dwell with us in sweetest, fondest recollections. We, too, are yet with them in the bright anticipations of reunion in the upper sanctuary of God.

"When sorrowing o'er the stone I bend,
Which covers all that was my friend,
And from his voice, his hand, his smile,
Divides me for a little while,
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead."

M. N. LASLEY.

Bardstown, Ky., March 23, 1857.

THE REV. JAMES M. FULTON, formerly of the North Carolina, late of the Pacific Conference, died at Los Angeles, California, on the 5th of last month. "He was a good man," a conscientious Christian, a faithful and devoted minister. His end was calm and peaceful. It is thus described in a letter to the Pacific Methodist, written by the Rev. Mr. Bateman, of the M. E. Church:

LOS ANGELOS, March 7, 1857.

BROTHER FISHER—Dear Sir:—I write by request, to inform you of the death of the Rev. James M. Fulton, of the M. E. Church, South. Brother Fulton died on the 5th of March, at the residence of Dr. Whistler, at the Monte. From the time that he arrived on this work until his end drew near, his friends could see that he was sinking, yet he kept up his courage to the last, and faithfully attended to all his work. On the Sabbath before his death, he preached at the Monte. From that time until Wednesday, he spent his time mostly in visiting. On that day, finding his strength failing, and having an impression that his work was done, he spent the day at Dr. Whistler's, and in company with the Rev. James Barker, formerly of the St. Louis Conference, he gave directions as to his worldly matters and burial, and then requested Brother Barker to write to his brethren of the North Carolina and Pacific Conferences, that he died at his post. He then said to Brother Barker, "Write just as it is with me: if my evidence is clear, write it; but if I die under a cloud, write it." Brother Barker then asked how it was with him then? Said he, "All is well!" That evening he had prayers as usual with the family, and after praying fervently, he then made a request, that if it was the will of the Lord, he might die "as when one lieth down to sleep." On Thursday morning he arose early before the family, dressed himself, and apparently had kneeled down to pray. Dr. Whistler coming into the room found him speechless. He had fallen partly over on the floor. He was placed upon a bed and efforts made to revive him, but in vain, and as he had prayed, like as one goeth to sleep, in two hours he gently breathed his life away. Without a struggle he gently fell asleep in Jesus. Brother Barker preached his funeral sermon from the text, "Mark the perfect man, and behold the upright, for the end of that man is peace."

A. L. S. BATEMAN.

[*From the Southern Christian Advocate, May 7.*]

DEATH OF REV. W. A. EDWARDS, OF THE GEORGIA
CONFERENCE.

DEAR BROTHER MYERS:—I have just received from Brother George T. Quillian, a letter dated Dahlonga, April

22d, announcing the death of Rev. William A. Edwards, of the Georgia Conference.

Brother Q. says: "I write to inform you that Brother W. A. Edwards, of the Clarksville Circuit, is no more. He died at the residence of Brother Charles Williams, in Noxubee Valley, on Monday evening, the 20th inst., about sundown. His remains arrived here last night, about ten o'clock, on the way to his father's, in Pickens county, where he will be buried. He died triumphantly and in his right mind; exhorting all to meet him in heaven. My heart is too full to write his praise. I loved him; my *children loved him*; and knowing that you loved him, I write you this note."

Brother Edwards' death was no doubt brought on by excessive labors during the revival at Clarksville, of which Brother Christian published an account in the Advocate. He has fallen a martyr to his zeal and devotion to the work in which he was engaged. He was the most devoted and prayerful young man that I ever knew; and as he was mighty in prayer, so the Lord blessed him, not only in his own soul, but also in the success of his labors as a preacher. There is one clause in Brother Quillian's letter which speaks volumes for the memory of Brother Edwards. The "*children loved him.*" He seemed specially called to labor among the children and youth, and he was universally beloved of them. We have, in his influence among the children and youth, a clue to another valuable trait in his character. He was an excellent pastor. He visited all the families to which he found access. And his visits were not for social chit-chat; but he confined himself to the work before him—the welfare of souls. He soon drew the family into an interesting conversation about experimental religion; and became acquainted with the spiritual condition of the different members of the family—concluding his visit with a prayer, in which the various conditions of the family were remembered. My own children are accustomed to calling the preachers Uncle; but that term was too cold and distant to express the warmth of their feelings and the strength of their attachment to Brother Edwards. *He was their brother.* They called him so. His remains will sleep beside those of his honored mother, whose spirit passed the pearly gate a little in advance.

GEO. BRIGHT.

[*From the Richmond Christian Advocate.*]

DEATH OF JUDGE CONWAY.

It is with sincere sorrow that we announce the death of Eustace Conway, Esq. For many weeks he has suffered from a malignant cancer on his cheek, which from its development threatened the issue we now sadly record. He is taken away in the prime of his manhood, and in the freshness of an honorable and useful career. We knew him, not as a politician or a lawyer, but as a Christian—a brother beloved in the fellowship of the same Church; and as amiable and gentle here as he was eminent and popular in the legislative hall and on the bench of justice. His private virtues constituted the true and beautiful foundation of his public fame and influence. He had been for many years a member of the Methodist Church; and he maintained the Christian character in its purity and integrity in all the relations and positions of life. He died on Wednesday, the 20th, at his residence in Fredericksburg, Va.

[*From the Southern Christian Advocate.*]

HENRY MUCKENFUSS.

HENRY MUCKENFUSS, the oldest citizen of Charleston, and the oldest member of the M. E. Church in the city, was gathered to his fathers, July 28th, in his ninety-first year. The Courier furnishes us the following particulars of his protracted life.

He was a native of this city, and was born in 1766. His father (a patriotic citizen of German migration) was actively engaged from the beginning of our revolutionary movements, and was frequently or constantly engaged as an express messenger under the immediate orders of President Rutledge. He died in the service of his adopted State, and gave to that service two sons, older than the subject of this notice, who sealed their devotion also by death. Under these circumstances and influences of hereditary impulses and early impressions and observations, Henry Muckenfuss acquired and imbibed the active and ever-ready spirit of citizenship and devotion to public duty, which he evinced with exemplary diligence through a long life.

He was a lad of ten years when he witnessed the memorable cannonading of Fort Sullivan, and to the last, almost, the echoes of that day would be revived by any mention of its incidents, or by the recurrence of any anniversary connected with our revolutionary struggles.

He entered the volunteer service of the State at an early age, and in 1804 became a member of the "Ancient Battalion," then under command of its founder, Major Edward Weyman.

He became, also, at an early period, connected with the corps now designated as the Lafayette Artillery, and in this capacity did active service in the second war of Independence. He was, we believe, the oldest member surviving of either of these corps, and had long enjoyed the deserved tribute and recognition of honorary membership in each and all of the constituent companies of our artillery arm. Although for many years a member legally exempt, and justly entitled to honorary association, he was, up to the period of his closing illness, an active and prompt participant in duty; and on parade occasions especially, was an example to younger volunteers. The late anniversary of the 28th June and the 4th July were the first instances of his absence for many years, and these were embraced in the decline which has now borne him off to his last rest. He was equally prompt and exemplary in every department of public duty devolving on the citizen, and gave our community thus an example which was enforced by the authority of age.

Singularly domestic and of home-loving habits, he was, throughout his long life of activity, absent but once from his native city, and that was an occasion of a military visit to Columbia. In this instance, as usual, he bore the standard of his corps, and in the streets of our capital arrested and elicited the approving regard which had often followed him here on similar occasions of parade.

In the Church, no less than the State, our late venerable friend was an example of early and of long-continued duty.

He had been for nearly threescore years officially connected with the congregation of Trinity Church, in Hasell street, having attached himself to it when under the charge of his brother-in-law, Wm. Hammett. On the transfer of the church building to its present connections, he was one of the

first board of officials selected for its guidance, and continued thereafter to serve it usefully and acceptably in various posts. In his religious, as in his civil and military range of duty, he recognized no exemption from age, so long as physical ability remained, and few young members were more prompt or punctual in attendance under all circumstances.

His pastor, the Rev. John T. Wightman, adds the following incidents of his life and death :

"The life of this venerable man, running back to a period beyond the birth of our Confederacy and to within a few years of the origin of his church, was remarkable for its uninterruptedly quiet flow amid the stormy events of that period. His eyes were blessed with beholding Washington, and he described him as a man of 'heavenly countenance.' He used to narrate an incident or two that occurred during the visit of the great patriot to this city, which illustrate his humanity and virtue. While the General was standing on the steps of the old Exchange, a young man near by exclaimed with an oath against the 'hot weather,' at which Washington turned towards him and said, in gentle rebuke, 'It is bearable, my young friend.' While he was riding through the street, an old servant pulled off his hat as he passed, whereupon Washington returned the salute, saying, 'I cannot allow a servant to be more polite than I am.'

"For fifty years he applied the match to the first gun that announced the dawn of the glorious fourth; and the fire of the old enthusiasm burnt so steadily that an old preacher used quaintly to observe, 'Brother Muckenfuss has but three thoughts—the artillery, Trinity Church, and heaven.' His comrades in arms appreciated the example of his fidelity and punctuality, and presented him with two elegant gold medals.

"For sixty-eight years he was a member of Trinity Church, having been one of its organizers; and though never conspicuous as a brilliant light, yet the steadiness of his life, his punctuality and unflinching discharge of duty, have left an example to his younger brethren. The first Methodist sermon he heard struck so deep into his conscience that, to use his own language, 'I felt like tearing the preacher from the pulpit; but when I found pardon, I felt like embracing him in my arms.' He was a trustee, steward, and leader, and in these capacities faithfully discharged his duty.

"His services were of great value to the colored membership, whom he instructed and watched over for more than a half-century. At early dawn, or at midnight, he was ever at his post among them; and now when he was to be carried to his grave, they bore his coffin in their arms, and thronged the streets from his residence to the church, expressing their sympathy, and bidding their last farewell to their old protector and friend.

"He was a simple, unlettered man, amiable and yielding, with close habits of economy and industry. His whole life may be summed up in one idea—DUTY. By day and by night he stood with his match at the cannon, or with his hymn-book at the altar. This idea impregnated his character, both as a citizen and a Christian. With no aspiration after distinction, he modestly declined the honor of a military burial, kindly proffered by the Colonel of the regiment. Kindly disposed towards his fellow-creatures, he was not wanting in humanity during those terrible scourges of fire and of fever—for with his own hands he frequently shrouded the dead, and often perilled his life in protecting the property of his fellow-townsmen.

"The approach of death was so gradual, that nature seemed rather waning away than decaying. Tall, erect, and sinewy, his frame defied every disease; and a physician never administered to him until his last illness. For a month he lay almost helpless, having lost the use of his limbs on the right side; but he seemed to suffer no pain, and a murmur never escaped his lips. He spoke no more of the world—his thoughts were already in heaven. Calmly and patiently did he wait the change; and when utterance failed, still he expressed his hope and confidence in God by his uplifted hand and prayerful eye. At last he caught the smile of his Lord, and 'dropped into eternity.' Three children and nineteen grandchildren gathered around his grave; and may the Disposer of all events sanctify that sad scene, that a heavenly reunion may make the family eternally one."

[*From the St. Louis Christian Advocate.*]

REV JESSE CUNNINGHAM.

THIS venerable servant of God died at his residence, Midway, Tennessee, Friday evening, July 10, 1857. His disease was a cancerous affection of the face.

In compliance with his request that I should preach his funeral and write an obituary notice for absent friends, I seat myself this morning and address myself to a part of the solemn task assigned me.

He was born on French Broad, East Tennessee, October 25, 1789. Most narrowly did he escape, when a boy, a murderous plot of Indians then infesting the country. See Ramsey's Annals of Tennessee.

At the early age of nine years he united himself to the Church of God. In his seventeenth year, August 16, 1807, he was happily converted, and made to rejoice in hope of "an inheritance incorruptible, undefiled, and that fadeth not away." So clear was the witness of the Spirit with his spirit, that no room was left for the doubts concerning this change, with which some are harassed in after life. Only a short time elapsed after his conversion till the Church gave him license to use his gifts and graces as an exhorter, February 10, 1810, and as a local preacher, June 14, 1811. He was everywhere regarded as a young man of the first order of talents and piety. He had been a local preacher but a short time when he set out to travel in the itinerant ranks, September 16, 1811.

Such was his fidelity and success, that he was appointed Presiding Elder about as soon as he was eligible to that office. As a circuit preacher or a Presiding Elder, he was ever at his post. *Nine years he travelled without missing an appointment.*

How long he travelled, or on what circuits and districts, I cannot say at present. But when at length he felt a necessity for the step, (and perhaps no man ever knew himself better,) he asked the Conference to let him rest—to grant him a location: a request they did not grant him. He travelled on till the May following; and broke down. At a subsequent Conference he was granted a location, a relation he sustained till the Conference which met in Cleveland in October, 1849, readmitted him, and gave him a superannuate relation, which he retained till death. In every relation he sustained to the Church, he was always very useful. At one period in his history as a located preacher, he was making his arrangements to reënter the regular work, when he was suddenly prostrated and rendered even unable to do effective service.

He was united in marriage to Miss Mary Etter, December 16, 1819; and truly may it be said, she was to him an angel of mercy to the day of his death. They had a large family, whom he lived to see grow up around him, alike an honor to him and themselves. His eldest son, Rev. W. G. E. Cunnyingham, our missionary to China, is an honor which any family, or Conference, or nation might well afford to claim. When asked if he had any message to leave for his son in China, he said, "Yes, tell him my sky is clear!"

He retained his mental powers to the last. His daughter, Mrs. Cravens, of Chattanooga, having been summoned to see her father's last hours, hastened by railroad, but arrived too late to hear his blessing. His voice was hushed in death. He, however, knew her, and was glad to see her, and extending her his hand, threw the other arm around her neck, and gave her his farewell embrace. Unable to speak, he would clap his hands in praise to God, while unearthly joy beamed from his whole countenance. His end was peace. After a long period of bodily suffering, he calmly fell asleep in Jesus, in full and blessed hope of a glorious immortality. May our exit be as triumphant as his!

Jesse Cunnyingham was a man of mark. His piety, like the light of the sun, was always cheerful. Like our apostolic Wilkerson, he walked the golden path of life, equidistant from moroseness on the one hand, and levity on the other; hence he was always a welcome guest wherever he went. I think I never knew a better man, and I have known him long and most intimately, as he made me his confidant and adviser in all his more serious concerns, telling me that now "Will" was gone, I must fill his place. "Holiness unto the Lord" was his constant aim.

For fifty years, lacking about a month, he was a burning and shining light. He professed sanctification, February 17, 1812, more than forty-five years before his death. Had his life been as long, doubtless he would have walked with God as long as Enoch did. But God has taken him from among us. His widow mourns the loss of an excellent husband, his children a kind and exemplary father, the community a dear neighbor, the Conference an esteemed member.

He left it in his will, that his buggy, though old, should be sold, and the proceeds given to the China mission, an

enterprise that occupied a large place in his thoughts, affections, and prayers.

If some one would prepare a work, embracing the "Life and Times of Rev. Jesse Cunnynggham," he would deserve the thanks of the whole Church. JOHN H. BRUNER.

Hivasssee College, July, 1857.

[*From the New Orleans Christian Advocate, Sept. 5.*]

DEATH OF REV. W. WINANS, D. D.

THE telegraph brought to us on Tuesday a private dispatch of painful but not unexpected tidings: "Dr. Winans died at his residence in Wilkinson county, Miss., Monday evening, August 31."

He had long suffered under a complicated disease of the kidneys, and for more than a month his life has been despaired of. He himself was not unaware of his condition, and in Christian faith and hope was expecting this change.

On Monday morning when his grandson, W W Wall, left him, his mind was in troubled sympathy with a weakened body—he did not recognize him. But previously to that time, and uniformly, he had expressed a willingness to live, to suffer on, or to die.

William Winans was born in West Pennsylvania, November 3, 1788. His childhood and youth came up through a hard and virtuous discipline. In his sixteenth year his widowed mother moved to Clermont county, Ohio. He had been the subject of religious impressions, and carried with him to Ohio a certificate of Church-membership, but he dated his conversion and covenant on 29th March, 1807, at the time he was leading in prayer, in a night prayer-meeting. He was appointed class-leader, and on 29th of August following, licensed to exhort. August 29, 1808, he was licensed to preach. Thus he had been to a day, at his death, forty-nine years in the ministry.

In 1810 he settled in Mississippi Territory. In Alabama, Mississippi, and Louisiana Conferences, as they now stand upon the map, his field lay. Then there were but ten itinerants and five hundred and nine members; now over three hundred itinerants and about eighty thousand members, within those bounds. What hath God wrought!

And Wm. Winans was one of the principal and chosen instruments.

His early opportunities for education were very limited; but a mind like his was not to be denied the boon of knowledge. He made himself a key to its treasures by self-education, and entered into them. His private library is said to be one of the best in the country, and one of the best used.

No smatterer nor pedant, he *understood* things, in their primary principles, classification, and ultimate bearings. Grasp, not dalliance, and a severe, concentrated attention were his mental habits. He was not a mere logician, but something more—a reasoner. If the premises or technical processes were wrong, there was a height and breadth of faculty to correct the conclusion.

As a divine, Dr. Winans ended where he began—in the Bible. Very directly from it he drew, in what he wrote, or preached, or practiced. While that was his centre, he had mastered a wide and choice circle of biblical literature. His volume of Discourses on fundamental subjects is an enduring monument. His fugitive publications are numerous, and deserve to be gathered up in permanent form. He was a student, notwithstanding his long rides and absences from home in prosecuting the ministry. He wrote carefully and much. His autobiography is said to be nearly complete. He received the degree of D.D. first from Baton Rouge College, La., and afterwards from Randolph Macon, Va.

The Church has had the benefit of his counsels in all her great measures and crises for forty years past, though he has never served in any connectional office.

As a preacher, he was abundant in labors and endured hardness. Though his style was without rhetorical ornament, and he dealt in discussion of the staple truths of the gospel, yet he was popular. We set down his pulpit popularity as a vindication of popular taste and judgment. His depth was clear depth. The strong were captivated by his strength, and the simple by his simplicity; so all were instructed, and all liked him.

Though his speech and appearance made upon a stranger the impression of hard, jagged, and severe elements, on approach there was a pleasing surprise: like a rock with a

spring in it. His affections were kind as a woman's, cultivated and large. He loved children, and they him. Domestic life was an exquisite enjoyment, and in this he was blessed, his eyes having seen his children to the fourth generation. He loved, and loved to be loved. Few men enjoyed to equal extent the deep and tender confidence of individuals and families. As the "wreaths of chain-work" and flowers about the metallic pillar of Boaz, so the affections were about this man.

Dr. Winans dead! We are slow to realize the fact with the announcement. The Church mourns, not as for a servant, but a father; and the country for one of its greatest citizens.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

[*From the New Orleans Christian Advocate, Sept. 12.*]

LAST DAYS OF DR. WINANS.

THE Rev. Thomas Clinton, who spent with the late Dr. Winans his last day on earth, has favored us with a brief account of "the end." It was well that an old and well-tried brother should be with him, cheering him in his last struggle, with prayers and presence, and pointing him to Jesus. We feel thankful that it was so.

"DARLINGTON, LA., Sept. 7.

"BROTHER McTYEIRE:—It was my privilege to be present when that great and good man, William Winans, closed his labors and sufferings upon earth, at half-past five o'clock P.M., 31st August. I then could see how to suffer as well as do the will of God. I have lived and labored with him these thirty-four years. When I bade him farewell on the morning of the 22d August, I feared I never would see him again in the flesh. He, when aroused to consciousness, took hold of my hand with both of his, and looking at me with great earnestness, said, 'My brother, pray that my faith fail not.'

"On the 28th, when I visited him I found that disease had so far prevailed over his mortal frame that he could not speak, and his mind appeared asleep. When aroused he seemed

to recognize his friends. I asked him if he knew me. He pressed my hand and looked tenderly at me, and, I thought, tried to smile at the question.

"Then, for the sake of others, I asked, if his faith was still strong at the near approach of death, to give me a sign by raising his hand. And as I let his hand go, he raised it up, and his look seemed to say, Could you doubt it?

"To a familiar friend, shortly before his speech failed, he remarked, 'I have been a great sufferer, but not more than I deserved, nor so much, if I could have borne more.'

"For myself, I must say I should have rejoiced to have heard more from him in his last hours; but his physical sufferings were great—and such had been his manner of life, his teaching in public and private, at home and abroad, in and out of season, that I could not consent to ask any questions on that subject, lest he might think, Have I been so long with you, and testified so often to the truths of the Bible, that I may not rest in my last hours?

"The last ten hours he was with us, he was easy, and passed away as calm as an infant sleeping: not a struggle told us he was gone.

"O, my brother, few who knew Winans in the pulpit only, had any idea of the gushing fountain of tenderness and love flowing at all times from his very soul.

"In other relations of life he is well known, but as a Christian master I may speak of him. All the considerate kindness of his nature was felt by his servants. He was very careful in speaking to them not to wound their feelings, even when their conduct chafed his own. The black man has lost a friend in him.

"My dear brother, I pray that the Lord, in love to the world, may not let his mantle fall to the ground.

"Yours, THOMAS CLINTON."

We understand that Dr. Winans' journal, which extends to the 9th June last, will pass into the hands of Rev. W. H. Watkins, of Natchez, Mississippi, his literary executor. It is minute in detail of facts, and full of reflections on passing events. His autobiography stops at 1824. Dr. Winans kept all the letters received in his large and long correspondence, and retained copies of all he sent. The copies were taken, not by a copying-press, but by his own careful hand.

Out of these rich and thorough materials, his literary executor will be able to digest a volume of rare historical value. His son, W. P. Winans, Esq., has, as a precious heritage, his father's Bible. As we before said, Dr. Winans was *homo unius libri*. He had read through the Old Testament Scriptures ninety-seven times, and the New Testament, one hundred and ninety-four times. On the lid of the volume he kept a record, stating the dates of beginning and ending a reading.

This year up to the 9th of June, the day he was taken sick, he had read the Old Testament through seven times, and the New, fourteen; all this exclusive of public and family readings.

An example for these days, when the multiplication of even religious books, and the attractiveness and cheapness of such literature, causes many Christians to neglect direct Bible reading. They read about the book and around it, but too seldom read it. What a healthy tone and solid basis Bible reading would give to the piety of the Church this day!

About a fortnight before Dr. Winans first was aware, in his own mind, that his sickness was unto death, he had suffered excruciatingly from an almost incessant stranguary, and his strength declined apace. Rev. L. Campbell calling, prayed with him, and in his prayer spoke of "this last illness." After he left, Dr. Winans called one of his children to him, and said, "Brother Campbell thinks I am going to die." This thought had already possessed all hearts but his own. His strong will combated dissolution. Next day, his son leaving for Shreveport on a short but constrained absence, took leave of him with irrepressible emotion. It was, as he feared, the last interview, for on returning his father was in the grave. That interview settled it in his mind that his end was near. Before, he had not felt that brightness of assurance and manifestation he desired. There was no ecstasy. Now experience quickly turned: he was quite happy; called in his family, and requested his son-in-law, Rev. W. Wall, to lead in prayer, to which he heartily responded.

He was buried in his family burial-ground, on Tuesday evening, 1st September. There, on the first piece of ground

he ever owned, where more than forty years ago he fixed his quiet home, he sleeps. His neighbors, and children, and servants gathered around, and mourned and buried him with the simple and beautiful ritual of the Church; Rev. Thomas Clinton officiating, and Rev. Wm. James (a local preacher) dismissing with a benediction.

On the first day of sere and solemn autumn he came to his grave, "like as a shock of corn cometh in, in his season."

FUNERAL SERMON OF DR. WINANS.

A CORRESPONDENT of the N. O. Advocate, writing of a camp-meeting near Woodville, Miss., says: "One mournful circumstance was connected with this meeting, which caused the shadow of sorrow to mantle the hearts of many. The pulpit was draped with those sable insensate emblems which spoke in voiceless language to the contemplative mind of one who rests—not in dreamless slumber; no! but where the 'wicked cease from troubling.' There was an aged one around whom the shadows of life were thickly gathering, who, with her children about her, came up to worship, as at other times; but he who was dearer than all others on this earth of sin and grief, was not at her side. His voice, which often rang in clarion tones announcing the awful messages of Heaven and concatenating his masterly arguments, is now silent; and he who stood as a safe beacon of thought above the sea of speculation, is fallen. About four thousand people were supposed to be present when his funeral was preached on Sunday by Bros. Drake and Watkins, and for more than three hours listened with absorbed attention to the history, character, and faith of William Winans. These sermons, we hope, will reach the public through the press, and therefore we attempt no analysis of them; but they were such as evinced that a proper selection had been made for the purpose.

[*From the New Orleans Christian Advocate.*]

REV. L. B. McDONALD.

REV L. B. McDONALD was born in Giles county, Tenn., Jan. 8, 1825, and died at his residence, Shelby county, Ala., August 23, 1857.

At an early age he entered Lagrange College, where, after a collegiate career marked by prudence and sobriety, and resulting in the acquisition of a sound education, he graduated with credit.

To one possessed of equal mind, the world offered advantages in other avocations than that of the ministry well calculated to tempt the ambition of the young. But convinced that God had called him to the high office of the priesthood, he waived all considerations that conflicted with his holy call, and, in the twenty-second year of his age, joined the Alabama Conference. For fourteen years he labored faithfully as a circuit preacher, and with such zeal and efficiency as to secure for himself both reputation and promotion. In 1850 he was appointed presiding elder of Blountsville District, over which and the Talladega District he presided with ability and success until the latter part of the year 1856, when his waning health and wasting strength warned him that if his labors were not lightened he would soon become superannuated.

In 1857 he took charge of the Harpersville Circuit, which embraces his home, and which was the scene of his last labors and his death.

Two years before his decease he betrayed unequivocal symptoms of serious heart and lung disease. Under medical treatment his condition seemed to improve: the dial of life, like that of Ahaz, appeared to have gone back ten degrees, and he was flattered with the hope that he would regain his health. But the respite was short; for soon the disease, whose progress had only been interrupted, commenced again its fatal march. At this time he realized that trying alternation of hope and fear so commonly observed in those affected with his disease. To hope was difficult, but fear was inevitable; for there were times, and often too, when the sunken eye was too bright, the hollow cheek too flushed, the breath too thick and heavy in its course, the frame too feeble and exhausted, to escape his notice and regard. There is a dread disease which so prepares its victim, as it were, for death, which so refines it of its grosser aspect, and throws around familiar looks unearthly indications of the coming change—a dread disease, in which the struggle between soul and body is so gradual, quiet, and solemn, and the

result so sure, that, day by day, and grain by grain, the mortal part wastes and withers away, so that the spirit grows light and sanguine with its lightening load, and feeling immortality at hand, deems it but a new term of mortal life, a disease in which death and life are so strangely blended, that death takes the glow and hue of life, and life the quaint and grizzly form of death. Such was the disease that slowly forced him to the grave.

With much reluctance he quitted the field on which he had witnessed so many victories for the cross; and, too feeble to wield the weapons of his ministry, he waved the banner of the cross to tell, though prostrated, he was not conquered.

In domestic life he was a pleasant and cheerful companion; animated and free in conversation, and well calculated from his sound judgment of human nature and his ample fund of facts to interest and instruct. Warm, sanguine, and confident in his feelings, it is not surprising that he should occasionally be hurried by impulse into measures which exposed him to the charge of indiscretion. But when the motive was discovered, the act appeared venial.

The zeal by which he was actuated was no feeble fire which might soon be kindled and as soon extinguished, but was an ever-burning flame, whose vigor through life imparted energy and effect to his spirit and conduct: a prominent feature of his character, it threw a lustre even over his infirmities, and taught many to admire who could not be induced to imitate his example; and if enmity imputed it to ambition, and the criticism of the world attributed it to enthusiasm, himself and his friends were assured that it was the product alone of Divine grace. Of his genuine piety and devotion to God, his life and labors furnish proof beyond all lingering of doubt.

The writer had frequent occasion during his last illness to observe his moral as well as his physical condition, and was pleased to witness that calm resignation and quiet submission which none but the godly can experience. If he entertained any regrets at dying, they were such as conjugal and paternal feeling will necessarily compel. Aside from a commendable solicitude for the welfare of his family and a noble desire to be useful in the ministry, he felt no

reluctance in leaving the world. On being told that his end was rapidly approaching, he remarked with great coolness that he had prepared for that long ago, and felt no fears. A short while before his death he executed his will, after which he was too feeble to speak, but the calmness of his countenance and the serenity of his manner gave hopeful assurance that all within was peace. L. C. B.

REV. LEWIS SKIDMORE.—We have, says the Richmond Advocate, the mournful duty of announcing the death of this venerable servant of Christ. He departed this life at his residence in Charlotte county, Virginia, on Thursday, the first of the present month. Few ministers have been better known in Virginia and North Carolina, or, in former years, exerted a greater influence, than the Rev. Lewis Skidmore. For some years past he has been in retirement, owing to age and infirmity. But here he has labored for Christ as his strength allowed. He died calmly, trusting in the mercy and merits of the blessed Redeemer for rest in the world beyond the grave.

[*From the Southern Christian Advocate.*]

JAMES HAMPTON, THE USEFUL LAYMAN.

ALREADY has it been announced through the columns of the Advocate that James Hampton is no more; but the many friends of the deceased, both in Alabama and Georgia, as well as the ministerial and lay brethren who fought shoulder to shoulder with him in many a battle for our Lord, will not be satisfied with such a meagre account of his life and services. He was one of the most useful and prominent laymen in the State, and such devotedness to the cause of Christ as he exhibited, deserves a more extended notice.

He was born in Georgia in 1785; was awakened, I am informed, under the preaching of Rev. Hosea Camp, and converted in 1825, in Jackson county, and at once entered upon a career of usefulness and zeal in his Master's cause; having served as class-leader and steward in his native State until his removal from it. He came to Benton county, Alabama, in 1839, and, by a godly walk and blameless life, became a living, walking evidence of the truth of Christianity. He

felt himself called to the work of class-leader and steward, and few have filled these offices with more fidelity and success. His Methodism was "Christianity in earnest." His was no ephemeral zeal that disappeared at the close of a revival—no transient fire that expired in the winter to be revived in summer; but his religion was the great interest of his life. He was a *primitive Methodist*, that is, he lived by *method*: loved class-meetings, love-feast, and all the other peculiarities of our Church, attended all the quarterly meetings when his health permitted, travelled great distances to be present at camp-meetings, labored with much success in revival meetings, held up the hands of the preachers by his fervent prayers, gave liberally to the support of the gospel and all the benevolent enterprises of the Church, and, in fine, did the whole work of an honest layman whose heart was set on fire with the love of God.

The writer has preached to few men who have helped him so much by his prayers and attention as Brother Hampton. *This is no small matter.* How many, even *ministers of Jesus Christ*, hear the ministrations of their brethren as *cold critics*, not as patient hearers! A minister has just remarked to me, that he never knew any one more remarkable as a good hearer than our noble brother, whose loss the whole Church in this country now mourns. Lately it was my privilege to attend a camp-meeting in the bounds of the circuit in which he lived. His seat in the altar was vacant. That manly form and noble countenance were no longer seen in the crowd of worshippers, and that voice, once heard in prayer and shouts of praise, was for ever stilled in death. God grant his mantle may fall on some he has left behind. He was a warm advocate for Methodist doctrines, but was beloved by people of all denominations. He was often called on to pray for the sick, and minister comfort to the dying.

His house, of course, was a home for the itinerant and his family. The soldier of the cross often found his heart gladdened at his cheerful fireside; and in pleasant converse with him, would forget the toils of his march and the conflicts of life. A few days after his death it was my good fortune, in company with a brother in the ministry, to spend a night with the family. The same unconstrained kindness ministered to our wants, but the presiding genius of the

household was gone. "Gone," did I say? Gone from mortal vision, but a holy atmosphere lingered about the place, and we felt it was sweet to kneel where he had knelt, and pray where he had prayed.

He died on the 7th September, having walked with God thirty-two years. Living as he lived, was it any wonder that his end was tranquil? "Mark the perfect man and behold the upright, for the end of that man is peace." To a Presbyterian minister who was with him during much of his sickness, he stated that all his temporal and spiritual matters were arranged. He said, "I have nothing to do but to die." To use the language of Brother Houston, the minister, "he was the calmest man I ever saw; seemed to speak of dying as if he were going to eat a meal, or take a short journey, or settle an account; had no fear of death, but seemed to rejoice that he was about to be released."

He remarked at the last quarterly meeting he attended, that he had no doubt that was the last love-feast he should ever attend. Blessed be God, he is now with his blessed Saviour, enjoying the communion of the good of all ages. He loved to talk of Jesus on earth; he now beholds him, glory be to God! Let me exhort his bereaved wife, and children, and relatives to look upward. Heaven is dearer to them than ever. God bless them, and help them to meet him where the skies are always bright. A few more days, and they will rejoin him.

May God raise up some one to fill his place. His sun has set in peace, but has left a flood of light behind. Let us live as he lived, and our "last end will be like his."

B. B. R.

[*From the North Carolina Advocate.*]

WILLIAM HILL, ESQ.

THE venerable William Hill is no more of earth. He departed this life at his residence in this city, Raleigh, at half-past three o'clock on last Thursday morning, the 29th October, in the eighty-fifth year of his age.

He had been Secretary of State for North Carolina since 1811. For forty-six years he served the State with a fidelity which was recognized by the Legislature in his reelection

to the office he honored, amid all the mutations of party, to the day of his death.

In the year 1811, during the session of a Conference in this city, which was blessed with the ministrations of Bishops Asbury and McKendree, Mr. Hill, then in the prime of his manhood, united with the Methodist Episcopal Church. For many years he has been a faithful and efficient class-leader and steward in the Church. His place in the house of God and in the class-room was never vacant when he could attend. He was a man of faith, and prayer, and good works. Duties, to him, became the means of communion with God; and religion, the love of God and man in the heart, was the ruling principle of his life. As a public officer, as a member of the Church, and in his domestic relations, he was everywhere *the Christian gentleman*.

He was remarkable for his punctuality, his industry, and his transparent truthfulness. In him was illustrated the simplicity and dignity of genuine religion. Blameless, faithful, and exemplary in all his relations of life, as a man and a Christian, his end was peace. "He died not of disease; the machinery of life ran down, the vital principle was gradually exhausted, and he breathed his last without a struggle, without a movement of a muscle."

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

On Friday the citizens generally attended the funeral service in the Methodist church. The sermon was preached by Rev. J. H. Wheeler, the pastor, who selected as his text words which the deceased had often repeated, with a living confidence in their truth, "I know that my Redeemer liveth," etc.

During the funeral services, the public offices and the principal places of business in the city were closed, in respect to the memory of the departed.

A KIND ACT REPAID.—The Raleigh (N. C.) Standard, in an obituary of William Hill, late Secretary of State of North Carolina, relates the following:

Many years ago he journeyed to Tennessee, then an almost unbroken forest. At that time it was a perilous under-

taking; robberies were by no means uncommon, and Indian outrages were of frequent occurrence. The passage of the mountains, too, was fraught with danger, as there were but few roads, and they almost impassable. While there, he met a widow lady with an infant, left, by her husband's death, in a land of strangers, friendless and alone; she was endeavoring to make her way back to her relatives in Carolina. Obedient to the generous impulses of his nature, he endeavored to secure her comfort, and to shield her as far as he could from the hardships incident to the journey, frequently carrying her infant for hours in his arms. In 1811, when a candidate for the office he so long and worthily filled, he was opposed by a gentleman of deserved popularity and powerful influence. Twice they received each an equal number of votes. Several members of the Legislature were confined to their rooms with sickness, and a committee was appointed to visit them and obtain their votes. One of the gentlemen, a brother of the widow above mentioned, but an entire stranger to Mr. Hill, recollected hearing his sister speak of the kindness shown her by him, and cast his vote, on that account, for William Hill. That one vote secured his election.

[From the North Carolina Advocate.]

SAMUEL WHITAKER, SEN.

SAMUEL WHITAKER, SEN., died at his residence in Wake county, on the 5th inst., aged within a few days of seventy-eight years.

He had represented Wake county, in both branches of the General Assembly, for a period of twenty-seven years; and he had also held the office of sheriff for a number of years. For more than half a century he had been a member of the Methodist Episcopal Church; and although he may not have passed through the ordeal of public life without some abatement for a time in his spiritual advancement, yet he never lost sight of his early vows to God. In the evening of his days his faith and hope in the gospel became brighter and stronger; and he bore a very severe affliction of four months' duration with exemplary patience and calm resignation. His last words were, "I never before had such views of the character of God. All is right—all is right."

Long years ago, and to the last, his house was a home for the ministers of the gospel; and the Divine blessing was given to him, and will, we trust, be continued to his remotest posterity.

The old men of the country, the aged members of the Church, are leaving us; and as they depart, the mantle of their responsibility falls upon us, who follow after them.

[*From the North Carolina Christian Advocate.*]

REV. A. F. HARRIS.

THOMASVILLE, NOV. 16, 1857.

BRO. HEFLIN :—Another workman has fallen. The Rev. A. F. Harris, of the North Carolina Conference, has gone. He died quietly, peacefully, and triumphantly, at his father's residence in Thomasville, Davidson county, on Thursday evening, the 12th inst., after an illness of about ten days. He had just closed another year of toil and privation on Cape Hatteras, and had gone to his father's home to spend a short time with his aged parents before Conference. On Tuesday the 3d he had an attack of pneumonia, which was probably caused by cold taken on his way from the Cape to this place. From the first of his attack he appeared to be presented with the thought, that his sickness was unto death; and so expressed himself to his wife. And when the hour of his departure arrived, he was ready with "lamp trimmed and burning, and oil in the vessel with the lamp." Immediately before his departure, he saw that he was going, and said to his weeping wife who stood at his bedside, "Let me go, let me go; give me up, give me up." He then requested his mother to change his position in bed, and with him to repeat the Lord's Prayer, which he commenced in an audible voice, but never completed. Before it was done his voice was hushed in death, and his spirit was taken up to heaven.

Thus died an humble and devoted man of God, who had fully demonstrated in his life the truth and the power of the gospel.

He was born in Montgomery county, April, 15, 1818; was converted in his twelfth year, and joined the North Carolina Conference in December, 1841. His first appoint-

ment was Mocksville Circuit. After travelling two years, his health failed, and he located. He was readmitted at the Louisburg Conference in November, 1852, and continued to labor until death. But he has gone, and surely an angel's invisible arm was underneath his head; for that beautiful smile which shone upon his face had more of heaven's sweetness and purity than aught on earth. We bespeak for his afflicted wife and children the prayers and sympathies of the Church.

S. D. ADAMS.

[*From the N. C. Advocate.*]

THE LATE REV. A. F. HARRIS.

THE Advocate brings us to-day the sad intelligence of the departure of the Rev. A. F. Harris. That so pure a man has gone from human society, that so faithful a minister has left the ranks of our laborious service, would make the announcement very melancholy if his passage into eternity had not been so like the march of a victor from the field of battle. With Arthur Harris life *was* a battle, and it was fought with the Spirit of the Lord. He was an extraordinarily good man—so honest, so pure, so gentle, so simply set to the work of finishing his course with joy, and the ministry he had received of the Lord Jesus.

Sixteen years ago I first met him, spending a short time in the hospitable house of A. G. Carter, Esq., of Mocksville. From that time our friendship ripened down to the last of his life on earth. He seemed to me to be one of the most meek, single-hearted men I ever met. In 1856 he was colporteur in Wayne county, and this gave me many opportunities of admiring the loveliness of his sanctified nature. In that year he scattered the seed of such a harvest as shall gladden him in eternity. Careless of ease and intent on doing good, he pressed in at every open door, and left his blessing along paths not usually trod by his brother ministers. The comfort which his godly converse and brotherly love gave me will never be forgotten. The savor of his consistent walk is in our household yet; and to-night our children have been recounting his acts of Christian kindness to them. On my study-table is a Bible he presented me sixteen years ago, a book which has accompanied

me in how many joys and sorrows since he gave it! It had been in my hands just before reading the announcement of his happy departure.

To die as he did is worth a life of devotion to the blessed Saviour; to be as good as he was is the most blessed privilege of the brethren he has left behind him in the ministry. What is earthly greatness and all its purchases from men, compared with that holiness which made his simple life so radiant and his death so like a glorification!

I loved him, and now shed tears over his blessed memory. It is the memory of the just. He has been taken from the evil to come. We are still in conflicts and trials. God give us grace to live and die as justly as Arthur Harris!

Nov. 30, 1857.

C. F. D.

[*From the Memphis Christian Advocate.*]

REV. JESSE W. OWEN.

REV. JESSE W. OWEN, the subject of this memoir, was born in Hopkins county, Ky., March 14, 1816. He was converted to God in Hickman county, Ky., in the summer of 1833, was licensed as an exhorter in 1839, licensed to preach in 1842, and continued an acceptable local preacher for several years. He became a travelling preacher in 1852, and for that and the succeeding year travelled on the Jacksonport Circuit, in the Arkansas Conference, when his labors were abundantly blessed of God. In 1854 and 1855 he travelled the Benton Circuit, in the Wachita Conference, having great success in his ministry. In 1856 and 1857 he was appointed to the Lapeal Circuit, in the Wachita Conference. His labors on this circuit were greatly blessed. He exhibited to the last the same untiring zeal and persevering faith that had ever characterized his ministry. In the midst of his arduous labors he was arrested by disease about the middle of September last, and on the 8th of October he resigned his blood-washed spirit into the hands of his God, and in glorious triumph passed away to the rest of the faithful. In his dying moments he exhorted those around him, sang audibly of his "home in heaven," and when speech failed, gave signs that Jesus was with him while passing through the vale of death. Our departed

brother was remarkable for his faithful attention to all the duties of a travelling minister, and everywhere, publicly and privately, he breathed the spirit of holiness. He was always ready to obey the appointing power of the Church, and having a large family, exhibited an extraordinary degree of sacrifice that he might preach Jesus and finish his course with joy. But with him sacrifice and toil are ended, for "he rests from his labors, and his works shall follow him."

J. C. L. AIKIN.

Little Rock, Ark., Nov. 5, 1857.

[*From the Nashville Christian Advocate.*]

REV. A. M. GOODYKOONTZ.

THE REV. A. M. GOODYKOONTZ, of the Holston Conference, departed this life on Sunday morning, Nov. 15, at the house of Mr. L. L. Waterman, where he came on Sunday, the first of this inst., to fill his first appointment on the Abingdon Circuit.

For four days he had been indisposed, but he still felt himself able to go a short distance to the church at the hour of preaching; and having gone through the introductory exercises with much effort, he attempted to preach. He failed once, and sat down, while the congregation engaged in singing; and afterward he made a second effort, but was compelled to be led from the pulpit, where he would have fallen but for taking hold of the pulpit. He was led to his bed, and there laid himself down to die, at a distance from his wife and little ones—she having left him on the way from Conference for a dangerous and long trip to their home in Anderson county, Tenn. Dr. Heiskell, of Abingdon, Va., soon came to his relief; but it did not seem possible to reach his case with medicine, although he received close attention from his physician in consultation with Dr. Campbell, of Abingdon. He seemed not to suffer any acute pain, felt much exhaustion in breathing, and still more in talking. At first, he seemed inclined to the belief that he felt a stroke of paralysis, or was about to suffer from one.

He sank rapidly; and when his physician told him his state, and that his end might be near, he said, with his own strong emphasis, "Well, I am ready." A volume of mean-

ing hung about his lip and look to either saint or infidel. Death, armed with his "sting" for "victory," was at the door—but, "I am ready!"

A day later, he said to Mrs. Waterman, "I think I have given full satisfaction on that subject." The writer went to him on the last night near midnight. He said, "I cannot contemplate my future home without great exultation."

An hour before his departure, Mr. Waterman asked if he knew him. He did: he was clear and solid, when he could only say, "All is straight." The man of God lived "straight"—beyond what he lived he died. He was a solid man, and possessed a firm mind. He was a good preacher, a faithful, reliable man at his post. Where he stood, the outposts were secure. He said few foolish things: "idle words" by him were not things sought after. His body will be laid to rest behind the Methodist church in Abingdon, near the sainted Wilkerson. One by one the servants lie down to the quiet sleep of the grave within that silent, sacred yard.

May God, through the instrument of the Church, on whose walls the father and husband stood and watched till he fell, bless, foster, and take care of the widow and fatherless children!

J. W. DICKEY.

Nov. 15, 1857.

[*From the Richmond Christian Advocate.*]

MRS. ELIZABETH BROWNE EARLY.

THIS pious and deeply lamented lady, the beloved and devoted wife of Bishop John Early, died in Lynchburg, at the residence of her husband, Saturday, about midnight, May 16, 1857.

She was born the 4th of April, 1805, nurtured by religious parents, converted in her fifteenth year, and imbibed the principles and spirit of a pure religious faith, which were displayed in a true Wesleyan form through life. She was devoted to the peculiar institutions of Methodism, and was always prompt, inflexible, and uncompromising in the support and observance of them. The sensibilities, the intellect, and the conscience were cultivated, not by the max-

ims and false delicacy of artificial manners, but by the ennobling and sublime truths and motives of God's word. She had no susceptibility for the charms of fiction, or the feverish excitements and sickly sentimentalism of romance, though she was not insensible to the softest music of nature, for she heard the voice of God flowing softly through the universe, and hence in holy meditation and prayer adored the God of nature. Impelled by a deep sense of religious obligation, and guided by the increasing light of Divine knowledge, she sought the solution of the profoundest experimental truths of the gospel of Christ, and often soared serenely, though not exultingly, to lofty heights in spiritual life, and obtained blissful glimpses of the final realization of all the pure aspirations of humanity in heaven. Religious literature of sound orthodoxy, biographies of holy men and women, and, above all, the Bible, were her familiar companions; and thus, in religious conversation, which was always most agreeable to her, she could interest and instruct with intelligent discriminations in doctrine, experience, and practice. She early formed the habitude of prayer, conversed in the spirit of prayer, and seemed always to be impressed with a sense of the sacred presence of God. No one, especially the ministers of Christ, young and old, could be in her company a moment without feeling instinctively a lively sense of the dignity of the Christian ministry, and the need of a deeper life to discharge its noble work; and the fashionable or formal professor was sure to receive affectionate and faithful admonition and counsel. Sincerity, simplicity, and consistency were transparent in her life and manners: her whole demeanor was that of the polished Christian lady. A holy and ardent solicitude for the purity, reputation, and prosperity of the Church was exhibited in all her conversation and action. It cannot be said that any one of the Christian graces shone preëminently in her character, but all of them, in symmetry, like her well-balanced mind, were melted down into charity. She has never been known to utter a censorious word, and it is believed has never given occasion for censoriousness in others. She was a faithful friend, yet always circumspect and discreet in the reciprocities of friendship; the social virtues glowed with a mild lustre, and diffused a tender spiritual charm around

the entire circle of home and friendship. She was the genial life and light of the home that has just now been rendered so desolate and sad by her death; and former friends who enter the mansion, tread lightly and speak softly, as if her spirit yet fondly lingered there. The sanctities of her memory have hallowed the dear old mansion of the Bishop. Neatness and propriety beautifully blended in the household arrangements, while regularity, order, and proper subordination were maintained in the domestic government. The poor shared in her sympathies and charities, and on her dying-bed she exhorted her friends to remember them.

But let us approach the closing scenes of her life. Fragile and delicate in body, for many years she had enjoyed but feeble health. Several days before her death, while struggling with physical frailty, in which her faith was strong and unwavering, and her hope sure and steadfast, she said to those who prayed for her, "Pray that I may be lifted above the sufferings of this poor body, and have complete victory;" and for this, supplication was repeatedly and earnestly made, amid scenes of subduing power. On Friday morning, the day before her death, she said to the Bishop, "When you see me suffering so, you see how impotent is all earthly aid; but if I can do any thing, I feel that God will spare my life; if not, pray that I may have entire resignation to his will. I felt last night that my work was done." She now continued gradually to sink. In the evening, learning that a young friend, daughter of an endeared neighbor, desired to see her, she said, "Bring her near," and when introduced, addressed her: "Let me see that bright face, which has so often cheered me in my lonely hours. You have been no ordinary friend to me. Beware of earth and its vanities—consecrate your heart to God now—begin in your closet—with your Bible—on your knees. You need nothing but religion to make you all you ought to be." At night, when Mary Virginia, her eldest daughter, said, "Mother, how can we give you up?" she replied, "Pray that I may give you all up, and that you may give me up; then I shall be happy." Saturday morning, about three o'clock, before which time she had fallen into a death-like stupor, and while her friends were gathered and weeping

around her, she suddenly opened her eyes, and with energy exclaimed, "Glory! glory! glory! what a weight of glory!" and this exultation with rapturous exclamations continued for several hours; and when her son-in-law approached her soon after, she greeted him with the same exultation, adding, "What a *blaze* of glory!" She also at this time sent for several of her friends, and on the head of one of them, (one of her physicians, and a member of the Church,) who had been witnessing her holy rapture, while he knelt at her bedside, she placed her hand and said, "Doctor —, be a holy man: consecrate your profession to God. I have often thought what a blessed privilege the Doctor has for doing good—that whilst he saved the body, kneeling at the bedside of the sick, he might by prayer and instruction lead the soul to Christ. Thank God, Doctor, for the resurrection! May you and I be there! For years I have been a sufferer, and for years I am willing to suffer on, if I can be useful to my family and the world—if it be the will of God." The next moment, remembering the Rev. N. Head, her former pastor, she said, "Dear Brother Head, I wish he were here! James—Thomas—tell him he has been with me when severely tried, and in deep affliction—tell him, glory! glory! glory!" Recovering from a temporary prostration, she said to her son Thomas, who was tenderly sympathizing with her in her sufferings, "The stream of death is narrow, and O, when I step across Jordan, and reach the other shore, will I not give one long, loud hallelujah?" After brief alternations of suffering and repose, Thomas, mistaking her bodily for mental pain, inquired, "Mother, do you fear?" She promptly replied, "No, no; I die with certain and sure hope of a seat at the right hand of God in heaven." Again recovering from prostration, she addressed the Bishop, "Husband, repeat that verse of one of your favorite hymns:

"No anxious doubt, no guilty gloom,
Shall damp whom Jesus' presence cheers;
My light, my life, *my God is home*,
And glory in his face appears."

She then added, "Repeat the whole hymn," which he did impressively, kneeling at her bedside; and certainly Charles

Wesley never sang more sweetly of the Christian's triumph in death than when he composed that hymn. During the morning, being informed that an endeared friend and neighbor had sent a message for a "parting blessing on her and her family," she replied, "I! I am not worthy to bless anybody." "Yes, mother," said Mary Virginia, "send her a message; it will be so gratifying to her." She then complied, and said, "A thousand thousand blessings upon her and hers. I expect she will be *there!*" a word she often used, meaning eternal blessedness. The morning was bright and beautiful, the surrounding hills and vales were covered with the tender bloom and deep-green foliage of spring, shining mildly in the rays of the sun, and the breezes breathed pleasantly from the mountains, and the majestic river rolled its water softly on to the ocean, and all nature seemed anticipative of some glorious event. A deep sleep had fallen upon this saint, from which none believed she would awake in this world, when about nine o'clock she gently opened her eyes, and with indescribable looks and manner inquired, "What does this breeze mean? O! the wings of an angel come to bear my spirit upward. I feel their wings fanning me away—glory!" at the same time representing the upward waving of wings by the motion of her hands. The Bishop then observed, "You have *complete* victory now." "Have I?" she replied, adding, "Glory! glory! glory! Cousin Ann, shout; why don't you shout? I love to hear you shout. Shout glory! This is what we have been living for." She now called around her all the family for the last farewell. She said, "I have given life and all for Jesus." To Mary Virginia, her eldest daughter, she said, "When you would write to me for counsel, go to Jesus. You rely so much upon me, that perhaps if I am taken, you will rely more upon Jesus." To Bettie, another daughter, who addressed to her several very appropriate and comforting words, she said, "You are a little teacher of righteousness. Out of the mouths of babes and sucklings Thou hast perfected praise." She then put her arms around the neck of Fanny, her youngest daughter, and drew her close to her lips, and said, "Give your heart to God now, my child, while you are young :

‘Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home:
We'll praise him for all that is past,
And trust him for all that's to come.’”

She then embraced Thomas in the same way, and in a low, weak voice said, “Do all you can for the innocent enjoyment of your sister Fanny with her flowers, and lead her from nature up to nature's God.” At another time she said to him, “My son, you are in the right way—go on, and the end will be sure.” To her son John Fletcher, who now received her tender and last embrace, and expressed his assurance of the Divine favor, she exclaimed, “Glory to God for that: that is another source of joy to me.” To her distant son Orville she sent this message: “Tell him he and his dear wife and children are in my heart, and that whatever else must go undone, they must make sure work for heaven, for I confidently expect to meet every one of them in heaven.” On the head of Mr. Brown, her son-in-law, who knelt at her bedside, she laid her hand, and after uttering several expressions of affection, added: “May the blessings of the new and everlasting covenant rest upon and remain with you for ever.” And then to her husband, the Bishop, who stood at the side of the bed, she said, “Husband, give me the *last* kiss. I hoped to live and cheer you in declining life, and often welcome you home after your arduous labors, and to comfort you when worn out in the service of the Church.” He replied, “I never expect to be inefficient.” She responded, “You intend, then, to cease to work and live:

‘Preach him to all, and cry in death,
Behold! behold! the Lamb!’”

When asked if she wished to send any message to her absent mother and sister, she said, “Tell them—Jesus—Jesus—that's enough.” Pausing a moment, she added, “My dear mother! shall I get there before her, and be there to welcome her? Glory! glory! O, that blood-washed throng! Shall I be one of that number?” Her sister, Mrs. Childs, asked her if she would not send some message to her dear children—they would regard it as a legacy. She grasped her hand with energy and said, “Tell those dear

boys;" but her strength failed, and she could go no farther; however, the muttered message was full of Jesus and heaven. To the servants, who stood here and there weeping in the room, as she called and held each by the hand, she addressed suitable, affectionate, and powerful exhortations and admonitions. At the close of these farewells, about twelve o'clock, she waved her hands upward, and shouted, "Glory! my work is done! Is it wrong to pray now that I may be completely delivered from my sufferings?" At two o'clock P.M., when reference was made to her pious works and her burial, she said, "I want nothing of show to mark the spot where I lie. Let my epitaph be—*A sinner saved by grace*—that's enough." She relapsed into a state of apparent insensibility, from which at night she awoke, and seeing her friends standing around her and weeping, and looking on her, she requested, "If you see me sinking, let me go. Do not call me back. I would have gone last night, had you not called me back." And who can say that the love and prayers of friends cannot detain the departing spirit a few moments at the entrance of the valley of death? At twelve o'clock at night she breathed her last, and her last breathing was "Glory!" And even in death a celestial brightness lingered on her countenance, which impressed every beholder to the last. A noted gentleman, not a member of the Church, as he gazed upon the serene and radiant face, observed: "There is the bright impress of a pure and lofty spirit that could stay no longer, and is gone to a more congenial and elevated region." O let me die as sweetly and calmly, in the beams and breezes and visions of heaven!

So passed away, after an illness of two weeks, this eminent Christian. The intelligence of her death diffused sadness through the wide circle of her friends and acquaintances in Lynchburg, who evinced their appreciation of her character and virtues, not only in a large attendance at her funeral sermon, but in a lengthened procession to the burial. An appropriate and impressive discourse was delivered by her pastor, the Rev. George W. Carter, and in the Greenwood Cemetery her body sleeps, till the mountains, in whose shade most of her pious life had been spent, shall crumble, and the heavens are no more.

LEO. ROSSER.

[*From the Nashville Christian Advocate.*]

DEATH OF MRS. SOULE.

MRS. SARAH SOULE, wife of Bishop Joshua Soule, died at the residence of her husband, seven miles from this city, on the 27th ult. Mrs. Soule had just entered her seventy-sixth year. Most of her life she had enjoyed excellent health, yet for the last few years she suffered much bodily pain. For several months her afflictions were intense. All, however, she bore with uncommon fortitude, and evinced much Christian patience, showing a heart resigned to the will of God. We have seldom seen an aged Christian so cheerful, and so free from all disposition to fretfulness or repinings. She retained her vigor of mind in a most remarkable degree; indeed, she seemed to have lost nothing of the strength or vivacity of her intellect. Only two days before her death, we saw and conversed with her: we found her calm, cheerful, happy, full of faith and hope, and awaiting with patience and joy the summons that should call her home.

The funeral ceremonies were performed on the 28th. A number of the neighbors collected at the family residence, where religious services were conducted by Dr. Stevenson, who read from the Holy Scriptures and announced an appropriate hymn, and Dr. Sehon, who delivered a brief address, and, after singing, offered prayer to God. The scene was solemn and impressive. Her remains were then conveyed to the McKendree Church, and were met by a solemn assembly of sympathizing friends. Here the burial-service, as contained in the Prayer-Book prepared by Mr. Wesley for the Methodist Episcopal Church, by the special request of the Bishop, was read by Dr. Summers; the hymn,

“Lo! the pris’ner is released,
Lightened of her fleshly load:
Where the weary are at rest,
She is gathered into God!” etc.,

was beautifully and impressively sung, and prayer was offered by the Editor of the *Advocate*.

The corpse was then taken to the City Cemetery, and, the

concluding services being performed, was deposited beside the dust of her daughter, Mrs. Vandyke, who a few years since passed to the spirit-land. The whole scene was solemn and deeply affecting. The aged Bishop, who had lived with his beloved wife for more than fifty years, submitted to this sad bereavement as a Christian whose heart, subdued by the grace of God, says, *Thy will be done!* One very impressive feature in the services at the grave was the singing of the following beautiful stanzas from Charles Wesley's great funeral-hymn, beginning, "Come, let us join our friends above:"

"One army of the living God,
To his command we bow;
Part of his host have crossed the flood,
And part are crossing now.

"Ten thousand to their endless home
This solemn moment fly,
And we are to the margin come,
And we expect to die.

"O that we now might grasp our guide!
O that the word were given!
Come, Lord of hosts, the waves divide,
And land us all in heaven!"

The Bishop joined in singing till he reached "we are to the margin come," when, overpowered, he stood with flowing tears, and seemed to look over into the promised land, knowing that he himself would soon "cross the flood," and join her who had been his "old companion in distress."

No funeral-discourse was delivered: this was in accordance with the expressed wish of the deceased, who desired to be buried with the simple forms of the Church, without any ostentation, without any eulogium.

It is not our intention at present to write a biographical sketch of this excellent woman: we leave this to others more familiar with her history; but we cannot close this brief notice without bearing testimony to her many virtues. She was a woman of strong mind, general information, and industrious habits. Above all, she was a Christian, and died in full hope of a glorious immortality. Three of her surviving children and one sister were permitted to be with her to soothe her in her last sickness.

[*From the Richmond Christian Advocate.*]

THE GRAVE OF THE REV. JOHN RICH.

BROTHER LEE :—I send you the following article, copied from a friend's note-book, which will be read with interest by many of your readers, by whom Brother Rich was known and beloved. It will be a source of pleasure for them to know the precise spot where rest the remains of one of the purest and best men that ever lived.

WIRT.

"Passing recently through Davidson county, N. C., I stopped to rest at Midway Church, near a post-office of the same name, and about half-way between Salem and Lexington. The church, or rather meeting-house, is old and dilapidated, and surrounded with what appeared to be the ruins of a Methodist camp-ground, which, from present appearances, had not been used as such for many years. Near by, and enclosed with a pale-fence, was the neighborhood burial-ground, where, doubtless, the dead for many generations may repose. Prompted by curiosity, I bent my steps thither, and soon was in this 'silent house' of the dead, 'where heaves the turf in many a mouldering heap.' After reading the inscriptions on the tombs of several whose names were strange to me, I noticed a small cedar planted at the head of a grave, with a plain, neat marble slab, and the following inscription :

"To the memory of Rev. John Rich, who was born Oct. 10, 1815, was 11 years an able member of the North Carolina Conference of the Methodist Episcopal Church, and died full of faith and good works, Oct. 25, 1851. This stone is affectionately dedicated by his bereaved WIFE."

"Go to the grave ; at noon from labor cease ;
Rest on thy sheaves, thy harvest task is done ;
Come from the heat of battles, and in peace,
Soldier, go home ; with thee the fight is won."

"From the Sun of righteousness he received and reflected the beauties of our holy religion ; but, like the evening star, he has soon disappeared, to shine in a brighter clime.

"Here, among those he loved, where he had spent the most of his life, and near the spot where he was converted to God, rests all that was mortal of John Rich. Like the wounded hare, he returned to die at the place where he first girded on his armor."

THE HONORED DEAD.

IN the Washington Street Church, Columbia, S. C., are three tablets, erected in memory of fathers in the ministry who have been called to their reward. As there has hitherto been no account given of them through the Advocate, we have procured copies of the three inscriptions, which commemorate the virtues and labors of William Capers, William M. Kennedy, and Samuel Dunwody, and here publish them to the world.

This Monument
Is erected by the congregation of this Church
in memory of
the Rev. William Capers, D.D.,
one of the Bishops of
the Methodist Episcopal Church, South,
who was born in St. Thomas Parish, S. C.,
January 26th, 1790,
and died near Anderson C. H., S. C.,
January 29th, 1855,
having served his own generation by the
will of God in the Christian ministry
forty-six years.

His mortal remains repose near this church,
the corner-stone of which he laid
during his ministry in this town
in 1831.

He was the founder of the
Missions to the Slaves
on the plantations of the Southern States.
To shining abilities
which rendered him universally popular
as a Preacher,
he united great simplicity and
purity of character.
The righteous shall be in everlasting
remembrance.

Sacred to the
memory of the
Rev. William McGee Kennedy,

who was born in N. C.,
January 10, 1783,
and died

February 22, 1840.

He was for 34 years a member of
the S. C. Conference.

A faithful, successful and
distinguished minister
of the Lord Jesus,

he was the instrument of turning
many to righteousness;
while the eminent Christian virtues
of his character

endeared him to a wide circle
of admiring friends.

His remains repose near this
church, in connection with
which many years of his
active life were spent.

This marble is a memento of affection
on the part of his brethren
of the S. C. Conference.

In memory
of

the Rev. Samuel Dunwody,
a native of Pennsylvania,
but for 48 years a laborious,
useful and able minister
of the S. C. Conference.

He died July 9th, 1854,
in the 74th year of his age.

His mortal part
rests in hope near Cokesbury.

This tablet is erected by the Conference
as an humble tribute to the memory
of one who served his generation
faithfully, and finished his course
with joy.

But his witness is in Heaven,
and his record on high.

CHAPTER XII.

MISCELLANEOUS.

[*From the St. Louis Christian Advocate.*]

AN EPISCOPAL DECISION BY BISHOP ANDREW.

MY opinion has been asked as to the proper course to be pursued in the trial of a local preacher. The Discipline on the subject seems to me sufficiently explicit:

“What shall be done when a local elder, deacon, or preacher, is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

“The preacher having charge shall call a committee consisting of three or more local preachers, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, suspended until the next Quarterly Conference. And the preacher in charge shall cause exact minutes of the charges, testimony, and examination, together with the decision of the committee, to be laid before the Quarterly Conference, where it shall be the duty of the accused to appear. And the president shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence of the trial; which minutes, when read and approved, shall be signed by the president, and also by the members of the Conference who are present, or a majority of them.

“And in case of condemnation, the local preacher, deacon, or elder, shall be allowed to appeal to the next Annual Conference, provided that he signify to the said Quarterly Conference his determination to appeal,” etc.

We have given from the Discipline, somewhat in extent, the rule under which local preachers are to be brought to trial, and shall proceed to give our views on some of the points involved. 1. We suppose that in all cases where local preachers are accused of improper conduct, the preacher in charge shall see and converse with the parties privately,

and labor to bring them to a proper mind. Where, for instance, it is a matter of private quarrel between the parties, the preacher should seek to procure an amicable adjustment between them. If, however, the parties have proceeded to fight, the Church is publicly disgraced, and the reparation must be public. Proper repentance and confession of wrong may still be available, but it must be made publicly before the Church or the committee, or the Quarterly Conference, who must judge whether the penitence is sufficient to justify a further forbearance on the part of the Church. Acknowledgments in such case made privately to the preacher or presiding elder are not sufficient. The majesty of the Lord and the honor of the Church have been publicly outraged, and the reparation must be equally public. If it be necessary to proceed to a trial, the preacher should select such a committee (if it be practicable) as will be unexceptionable to the parties; and the parties to be tried should be served with a written notice, setting forth the time and place of trial, and the allegations on which the parties are to be tried. A verbal notice is not sufficient, either given personally by the preacher or by a second person. In case of conviction, the verdict must be signed by all the members of the committee—for it is with them to judge not only the fact of guilt, but the degree of it under the circumstances, and to recommend the measure of punishment. Should the accused be suspended by the committee, the suspension remains in force till the next Quarterly Conference, which will act finally on the case. There is no appeal on the part of a local preacher to the Quarterly Conference; the case necessarily goes there in case of conviction. The appeal lies from the decision of the Quarterly Conference to the Annual Conference, in case of dissatisfaction. If the accused declines to appeal to the Annual Conference, he has no further recourse to the Quarterly Conference or anywhere else; he has rejected the provision which the law of the Church has made for his protection, and she is not bound to allow him any other. Perhaps a few more general remarks may be of some use. There is evidently in our Discipline a difference made between different grades of crime, and the course to be pursued toward offenders in these two classes: 1st. There are certain improprieties in tempers or words, or impru-

dencies in conduct, which the law assumes may be cured by private admonition, and toward these the Church is to extend forbearance; but when members of the Church are guilty of flagrant offences, whereby the cause of God is dishonored and publicly disgraced, the offender must be cut off, his repentance to the contrary notwithstanding—the honor and purity of the Church demand it.

I have thus given a few general views on the subject, which, I think, embrace every thing necessary to the questions submitted to me.

JAMES O. ANDREW.

St. Louis, October 6, 1857.

AN EPISCOPAL DECISION BY BISHOP PIERCE.

DELIVERED at the North Carolina Conference, in a charge of maladministration against Rev. R. O. Burton by Rev. Roscoe Hooker.

“Charge of maladministration. Specification: Deciding that certain witnesses were incompetent, because they were interested.

“The Chair decides that it is legitimate for the presiding officer in a trial to decide who are competent witnesses, and what documentary evidence is admissible; and that interested witnesses ought to be ruled out as incompetent.

“The question arises, Who are interested witnesses? and what amount and what sort of interest disqualifies them for giving testimony? I answer, if the issue in the pending case entails either pecuniary loss or gain to such an extent as, in a reasonable judgment, to damage his credibility; or if there be malice prompting to persecution, or constituting a strong motive to desire the condemnation of the accused; then, in the judgment of the Chair, the parties thus involved are incompetent to testify.

“After hearing the statement of the complainant, and of the administrator of Discipline in the case before the Conference, and examining the papers connected with the preliminary investigation by the committee of local preachers, previous to the Quarterly Conference, the Chair is of opinion that the witnesses ruled out by the presiding elder were not interested in such a sense as to disqualify them for giving testimony; and, therefore, that there has been such an error in administration as will justify the Conference in remanding

the case for a new trial, if the prosecutor shall see fit to renew the charges."

EPISCOPAL DECISION BY BISHOP PIERCE.

The following opinion was then presented by Bishop Pierce, on the charge preferred by Rev. William Closs against Rev. R. O. Burton :

"Charge, maladministration.

"1st specification : In having refused to investigate charge 1st in the bill of charges referred to him by the North Carolina Conference."

This charge was ruled out by the presiding elder, *on the exception of the accused*, on the ground of its indefiniteness.

It is true that we have not in our Discipline any precise statute declaring in what manner charges shall be drawn. We are left to the analogies of law, and the obvious proprieties of the subject, as these have been recognized and established by usage. The charge ought to be *definite* as to time, or place, or substance, or circumstance. This is necessary: 1st, that the accused may understand the precise nature of the charge against him; 2d, that the court may determine whether the facts constitute an offence, and thus graduate its guilt; and 3d, that the verdict in the case may bar a future prosecution for the same offence. If the parties in a cause waive all objection to the manner in which a charge is drawn, and mutually agree to go into trial, the court is under no obligation to interfere, unless it be in behalf of those too ignorant to know their rights and privileges. An accused person, preacher or layman, is entitled to all the protection of his rights which the constitution and usage of the Church secures to him. The charge objected to by the accused, and ruled out by the presiding elder, is vague and indefinite; and, therefore, the *first specification is not sustained*.

"2d specification : In having admitted *ex parte* testimony after giving assurance that no *ex parte* testimony would be admitted."

The assurance here mentioned, it is stated and not denied, was given to both the *accuser* and the *accused*: they were upon equal terms. The change of policy was not mentioned to *either*, and both might, if they had sought it, have availed themselves of it, subject to the decision of the pre-

siding officer. An episcopal decision often quoted in the progress of this case allows the introduction of *ex parte* testimony in certain cases, *some* of which it specifies. The records of this Conference and the usage of the Church everywhere justify it. In this case a Bishop advised it; and *therefore the second specification is not sustained.*

“3d specification: In having suppressed testimony by ruling that a witness for the defence was not bound to answer questions when cross-examined, of which ruling witness availed himself, and refused to answer.”

In ecclesiastical courts a witness may refuse to testify, nor is there any power in the Church to compel him. A presiding officer in a Church trial may decide that a question is improper, and the witness may with propriety refuse to answer. In Church trials a witness is not bound to reveal confidential communications made to him as an intimate friend, or as adviser or counsel in a cause. The question asked by the accuser in this case involved communications which may have been made by the accused during the progress of the case, and, of course, after the charges were preferred; and if answered would not have been evidence; and therefore *the third specification is not sustained.*

“4th specification: In allowing a witness for the defence to change his testimony after it had been read and approved by himself, and pending the discussion, and after I had used said testimony to show that it proved the guilt of the accused.”

In all courts, civil and ecclesiastical, if the testimony of a witness is misapprehended, he may, at his own suggestion, or on the demand of the judge, jury, or counsel, *explain* his testimony; and do this at any stage of the proceedings before the verdict. In this case, according to the record, no word was altered or added, and the explanation consisted simply in enclosing a sentence in quotation marks; and therefore *the fourth specification is not sustained.*

“5th specification: That after the testimony had been closed and argument submitted on both sides, he introduced and examined a new witness on behalf of the accused.”

This, I grant, was a novel case, and my decision is, that it was justified by the peculiar circumstances of the case, and was alike demanded by the affirmation of the accused;

and if he was misinformed, necessary for the vindication of the accuser; and therefore *the fifth specification is not sustained.*

“6th specification: That after the parties had retired, he remained with the committee, and took part in their deliberations in making up their decision.”

On this point there is nothing but usage to guide us, save the opinion of Bishop Hedding, which has long been recognized as sound and judicious. True, Bishop Hedding’s opinion is declared particularly in regard to the trial of a member; but as to the forms of trial, neither the Discipline nor usage secures any privilege to a preacher, local or traveling, which they deny to a member. If a preacher is the pastor of a particular church, so is the presiding elder the pastor of his district. If the relation of pastor, as one authority has decided, justifies the thing in one case, the same relation justifies it in the other.

Until some legitimate authority by specific direction orders to the contrary, an administrator is not to be condemned who simply conforms to long-established usage; and, therefore, *the sixth specification is not sustained.*

FRIDAY, Dec. 11.

Rev. Wm. Closs (having given notice the day before) submitted the grounds upon which he appealed from the decision of Bishop Pierce to the Board of Bishops; and on motion, it was resolved that the Conference sustain the appeal. The following is the appeal:

The presiding elder of the Raleigh District, Rev. R. O. Burton, having been charged with “*maladministration*” by the Rev. William Closs, this charge with six specifications was tried before the North Carolina Conference at its session in Goldsboro’, commencing the 2d of December, 1857. Bishop Pierce, as the presiding officer, has rendered his decision, which goes to record upon the Journals of the Conference. To this decision the following exceptions are taken, to wit:

1. The presiding elder was presiding when an elder was on his trial under several charges of immorality. The first charge was “immorality,” and the *specification* was “speaking injuriously of me (the prosecutor) as a Christian min-

ister." The presiding elder ruled out this charge on the ground that it had no specification. The decision of the Bishop sustains the presiding elder. To this decision exception is taken, because the Bishop assigns the reason that the presiding elder ruled out the "charge" "on the ground of its indefiniteness;" whereas, the records of the trial show that it was ruled out by the presiding elder on the assumed ground that it had *no* specification. On this ruling the prosecutor brought his charge, and now the accused presiding elder cannot be allowed to change the record, nor can the episcopal decision assign as a reason for the ruling, that which was not entered of record on the trial below. Even if the decision by the presiding elder had been what the Bishop assumes it was, and what the records show it was not, exception would still be taken on the ground that this decision has all the force of *ex post facto* legislation, forasmuch as the specification to the charge ruled out was drawn up after the manner of similar specifications which have been heretofore entertained without objection, and as because when there is no form these precedents constitute the only guide. But, as the episcopal decision refuses to sustain the first specification under the charge against Rev. R. O. Burton, on the ground that the charge was ruled out by the presiding elder as vague and indefinite, whereas no such ground was taken by the presiding elder, as the record shows, exception is taken to the episcopal ruling, as not reaching the merits of the question it undertakes to settle.

It is further excepted to this decision, that it transcends episcopal authority. The Discipline, chap. ii., sec. 5, Ques. 3, Ans. 7, provides that, "When the Bishop shall have decided a question of law, the Conference *shall have the right* to determine how far the law thus decided or interpreted is applicable to the case then pending." This decision first decides a question of law; secondly, its pertinency to the case in hand; and thirdly, how far the decision itself is applicable to the case pending. In this last particular the right of the Annual Conference is assumed by the Bishop; the Bishop having authority only to say what is the law, or the interpretation thereof, and the Conference having the right then to say whether or not, in view of this decision, the specification is sustained. In deciding that the specification

is or is not sustained, the Bishop is taking from the hands of the Conference a right certainly and expressly guaranteed to the Conference by our organic law.

II. Exception is taken to the second ruling of the Bishop in this case, on the following grounds :

There are two points made in the specification : 1st. The admission of *ex parte* evidence ; 2d. The admission of that *ex parte* evidence on one side, when the presiding elder had pursued such a course as to prevent the other side from any advantage such evidence might have given.

As to the admission of *ex parte* testimony, exception is made upon the identical grounds taken by the Bishop on his first decision. "We are left," says he on that point, "to the analogies of law, and the obvious proprieties of the subject." The analogies of law would lead us to exclude *ex parte* testimony, as our civil courts do, on the very manifest ground that such testimony deprives the opposite party of the invaluable privilege of cross-examining the witness. In civil courts the truth of testimony is guarded, first, by the sanction of an oath, secondly, by the penalty of perjury, and thirdly, by cross-examination. As in ecclesiastical courts the first two safeguards are necessarily absent in most cases, for a still stronger reason should they insist upon subjecting testimony to cross-examination. In regard to "obvious proprieties," it is very manifest that even when witnesses desire to tell the truth, they may omit what is absolutely essential, because they do not know what use may be made of facts standing out of their connection, or what connections may be essential to reach the whole truth in the point at issue. Therefore, both by "the analogies of law, and the obvious proprieties of the subject," *ex parte* testimony should be excluded from ecclesiastical courts.

But we are not left to these "analogies" and "obvious proprieties" alone. The following exposition of an ecclesiastical usage is from an acknowledged authority : Bishop Baker, on the Discipline, chap. 5, sec. 9, article 6, says : "Depositions should be rejected if it appear that the opposite party was not notified to attend at the time and place appointed for taking the deposition, or that not a sufficient notice was given, or that he was notified to attend at a time when he must necessarily be absent, or engaged in important business

requiring his personal attention, and that this was known to the party giving the notice."

In addition, we have the decision of Bishop Andrew: He says: (see Journal of session Virginia Conference, 1855, p. 24:)

"The law of propriety would seem to require, that in *all* cases where testimony is to be taken, it should be done in the presence of both the parties in litigation, so that no *ex parte* testimony be received, but that both parties have a fair opportunity of eliciting the truth; nor is the introduction of private letters free from considerable danger of abuse. Yet there are cases in which such testimony is admissible; as when the party seeking to introduce such testimony had not sufficient time to pursue the usual course, after ascertaining the existence of such testimony, or where the distance of the witness renders it impracticable to pursue the usual course, and yet the evidence is deemed of importance to the understanding of the case in hand. In such cases the Church has allowed the introduction of such testimony, leaving the Conference to decide as to its relative weight; which, it would seem to me, must be less than that which is properly attached to testimony, either oral or written, taken in the usual way."

In the last quoted decision, it is true that some exceptions are made to the rejection of *ex parte* testimony, as Bishop Pierce argues, but in his decision he does not attempt to show, nor in the progress of the investigation has it been attempted to be shown, that the *ex parte* testimony which the P. E. allowed comes under any of these exceptions. The contrary has been shown. Nor is this exception to the ruling weakened by the statement of the accused P. E., that a Bishop had privately advised him to admit *ex parte* testimony; because, in the first place, there is no proof that such advice had been given; and in the second place, if it had, the private opinion of a Bishop avails nothing against the law, as made by the official and officially published opinion of another Bishop.

And moreover, as in the first, so in this second ruling, by deciding that the specification was not sustained, the Bishop presiding has deprived the Conference of its rights as guaranteed by the Discipline of our Church. See Discipline, chap. ii., sec. 5, Ques. 3, Ans. 7.

III. Exception is taken to the third ruling of the Bishop, on the following grounds:

In the case eliciting the decision, even supposing the witness was counsel for the accused, it was the accused who called him to the stand, and when he had so presented him he became subject to the same examination as other witnesses. He was not the prosecutor's witness, but the witness for the accused. This distinction is important to the decision of the case.

The episcopal decision supposes that the questions asked involved communications which may have been made by the accused during the progress of the trial, and if answered would not have been evidence. In taking exception, the reply is, (1,) that no proof has been offered that the answers would have involved such communications, if they had been made; (2,) that no reason is offered why this circumstance would have rendered the answers no evidence; and, (3,) that one question necessarily set its own answer, whatever that answer might have been, wholly outside any communications which may have been made to him as counsel.

Exception is further taken on the ground that such ruling in ecclesiastical courts gives a guilty man every opportunity to shut out the evidence of his guilt, by availing himself of a technicality founded upon most dubious grounds.

And lastly, as this decision goes beyond the interpretation of the law to the application thereof, in like manner with its predecessors, it cuts off the Conference from its constitutional rights.

IV Exception is taken to the fourth ruling, on the ground of its general inapplicability to the point at issue, which appears as follows: The testimony is written and not parol evidence. It had been repeatedly read to the witness and approved by him. An argument had been submitted. The witness was counsel for the accused. From the argument, it was apparent that his testimony convicted his client, and that it was susceptible of different meaning as the quotation marks might be arranged, and was then allowed to arrange the quotation marks so as to save his case.

The fact that no word appears on the record as inserted according to the argument in the episcopal decision, and yet according to that decision there was an "explanation,"

only strengthens the force of the exception now taken, as in all cases whatever is an explanation, alteration, or correction, should so appear on the record—whereas as the records now read there is no intimation of such explanation. Baker on Discipline, chap. v., secs. viii., ix., says, “A witness *while giving* his testimony may recall and correct his testimony, but it should be taken down just as it is given, with all its corrections, and it is for the committee to decide whether the latter statements are more worthy of belief than the former.”

Furthermore, the Bishop's decision rules that the third specification is not sustained, and bases its argument upon a technicality, namely, that the witness was counsel for the accused, and now rules that the fourth specification is not sustained, and bases this decision upon the rejection of technicalities, namely, the strictness demanded in the mode of entering the correction of written testimony.

And lastly, this decision, like its predecessors, deprives the Annual Conference of its right to apply the legal decision to the pending case.

V Exception is taken to the fifth decision, on the ground that the analogies of all legal proceedings forbid the introduction of new testimony after the case is closed and the arguments have been submitted; for the obvious reason that if the contrary were allowed, there could be no order in the management of a trial, as neither the prosecutor nor the accused could ever know when he had met the whole case.

And here, as before, the episcopal decision places the power of the Conference in the hands of the Bishop, in contravention of the Disciplinary guaranty already quoted.

VI. Exception is taken to the last ruling on these grounds :

1. It does not reach the second point in the specification, to wit: That the presiding elder took part in the deliberations of the committee. This is an important failure.

2. It is contrary to the analogies obtaining in civil courts. Baker on Discipline, chap. v., sec. vi., 1, says, “Though in ecclesiastical courts mere technicalities should never subvert the principles of equity, yet the general laws of evidence, established by the wisdom of ages, are as applicable in establishing matters of fact before an ecclesiastical tribunal as

before a civil." By the same reasoning the processes of trial in civil courts, so far as they are founded upon principles of equity and established by the wisdom of ages, should obtain in our ecclesiastical courts. Now, it would be most incongruous to suppose that a judge might go in with the jury, take part in their deliberations, and express his opinion as to the consideration or rejection of the testimony of any particular witness: so would it be subversive of justice in Church courts if presiding elders were allowed this liberty with the committees, who sit as juries to try men charged with immorality.

3. Nor is the authority of Bishop Hedding available here; for the reason that he gives the law in regard to the trial of members, and not of ministers; and what may be right in the one case may be wrong in the other. The president in the trial of a member is his pastor, but the presiding elder is not the pastor of an elder in charge of a circuit: he is co-pastor with that elder; and if, as this decision affirms, he is pastor of the district, it is of the laymen and not of the clergy on his district.

4. And further, as in the preceding cases, so here, the decision is based upon the hypothesis that the Bishop is to decide what is law or interpret, and then apply that decision or interpretation to the case pending; whereas the Discipline secures this latter as a "*right*" to the Conference before which the charge of maladministration is tried.

Lastly. (1.) Whenever decisions are given, which by their form cut off the rights vested in an Annual Conference by an organic law, those decisions must, from that very fact, be illegal. In six several instances the decision under review has manifestly so stepped in between the Conference and its vested rights.

(2.) Moreover, while maladministration may be merely a mistake in the judgment of the presiding elder, *it may be more*, as in specifications 2d and 6th, which this decision prevented the Conference from deciding.

For these reasons and on these exceptions, this appeal is entered upon the journal to go up with the Episcopal decision, which it reviews, to the Bench of Bishops.

Signed, WILLIAM CLOSS.

FINANCIAL STATISTICS.

A CORRESPONDENT of the Richmond Advocate gives, in an interesting paper, a digest of the money statistics as obtained from the General Minutes of the M. E. Church, South, 1856-7. The first item we collect from his statement is, that in all the Conferences—except Kansas and Indian Mission, both missionary Conferences—the white members number 464,156; that the claim of the superannuated preachers, widows and orphans of preachers, upon this almost half million of Methodists was \$121,401, of which only \$38,246 was paid: in other words, that whereas 25 2-5 cents per member would have met the entire claim, only 7 1-5 cents per member was paid, leaving a deficiency that could have been met if each had given 18 1-5 cents more. It strikes us that Methodism might, without great damage to its wealth, do better by those who have such strong claims as the worn-out preacher, and the widow and orphan of the deceased preacher, have upon the Church. The following is the statement:

Conferences.	Whites.	Average collected per member.	Average requir- ed per member.
Kentucky	18,073	5c.	34c.
Louisville.....	21,937	3	27
Missouri.....	15,772	4	51
St. Louis	18,222	4	35
Tennessee	34,891	4	Def. not rep'd
Holston	41,511	2	21
Memphis	31,939	4	18
Mississippi.....	16,625	7	39
Virginia	34,707	19	5
Western Virginia.....	8,360	8-10	69
North Carolina.....	32,280	9	7
South Carolina.....	35,503	12	10
Georgia	50,652	14	4
Alabama.....	42,626	12	12
Florida.....	8,373	14	17
Texas.....	10,587	5	41
East Texas.....	12,205	5	49
Arkansas	10,805	1	22
Wachita.....	9,223	5	24
Pacific	1,203		18
Louisiana	8,662	21	
	<hr/> 464,156	<hr/> 7 1-5	<hr/> 18 1-5

We also find a statement of the sums paid in each of the Conferences for Missions, Tracts, Sunday-schools, and Bible Society, the latter being imperfect; and the sum total of collections and the average given by each member, as well as the average of *total* collections here reported, is as follows:

Conferences.	Miss., Tract, etc. collections.	Av. per mem.	Av. of all colls. per. mem.
Kentucky	\$ 4,656 44	26c.	31c.
Louisville.....	6,698 14	31	34
Missouri.....	4,174 76	26	30
St. Louis.....	6,353 30	35	39
Tennessee.....	13,802 32	40	44
Holston.....	5,877 81	14	16
Memphis.....	11,428 80	36	40
Mississippi.....	15,741 70	95	102
Virginia.....	23,834 56	68	87
Western Virginia.....	1,581 90	19	20
North Carolina.....	12,442 39	39	48
South Carolina.....	31,304 42	88	100
Georgia.....	33,670	67	81
Alabama.....	36,383 20	85	97
Florida.....	9,973 43	119	133
Texas.....	10,832 45	102	107
East Texas.....	3,846 95	32	37
Arkansas.....	3,354 05	31	32
Wachita.....	7,782 25	84	89
Pacific.....	1,523 50	127	127
Louisiana.....	12,928 52	149	170
	<hr/> \$258,190 89	<hr/> 56c.	<hr/> 64c.

Another table shows how the Conferences *rank* relatively with respect to three particulars, viz.: numbers, collections for the superannuated etc., and our benevolent enterprises above enumerated. This is indicated by the figures 1 to 21 given below.

Conferences.	Nos.	Support of ministry.	Benevolent operations.
Georgia.....	1	3	10
Alabama.....	2	6	7
Holston.....	3	17	21
South Carolina.....	4	4	6
Tennessee.....	5		11
Virginia.....	6	2	9
North Carolina.....	7	5	12
Memphis.....	8	8	13
Louisville.....	9	15	17

Conferences.	Nos.	Support of ministry.	Benevolent operations.
St. Louis	10	13	14
Kentucky.....	11	12	18
Mississippi	12	11	5
Missouri	13	18	19
East Texas.....	14	16	15
Arkansas	15	19	16
Texas	16	14	4
Wachita	17	10	8
Louisiana.....	18	1	1
Florida.....	19	7	3
Western Virginia.....	20	20	20
Pacific.....	21	9	2

Thus the Louisiana Conference, ranking as eighteenth in numbers, is *first* in its contributions to our various funds, and in supporting the veteran preachers and the bereaved families of preachers, there being a *surplus* there after the full claim was met. Georgia, *first* in numbers, is *third* and *tenth* in the other two respects. South Carolina, *fourth* in numbers, is *fourth* and *sixth* in the others; and Florida, nineteenth in numbers, in its respective collections holds the *seventh* and *third* places. The writer adds:

"The following classification may be made as to the average amount contributed per member in the several Conferences towards the support of superannuated preachers, and that of the widows and orphans of preachers, and to make up the deficiencies of those who have not obtained their regular allowance on the circuits:

"(1.) *Under five cents* per member: Pacific, Western Virginia, Arkansas, Holston, Louisville, Missouri, St. Louis, Tennessee, Memphis. (2.) *Between five and ten cents* per member: Kentucky, Texas, East Texas, Wachita, Mississippi, North Carolina. (3.) *Between ten and fifteen cents* per member: South Carolina, Alabama, Georgia, Florida. (4.) *Over fifteen cents* per member: Virginia, nineteen cents, Louisiana, twenty-one cents; this last being *the only Conference* which meets *all the claims* upon it, and reports a *surplus*! Would it not be well to ascertain what system of finance she has adopted, which works so admirably, and to introduce it into all the Conferences?

"The average contribution for the above-named purposes, per member, throughout the twenty-one Conferences enumerated, is *seven and one-fifth cents*!

“The average contribution per member in these Conferences for missions, tracts, Sabbath-school books, etc., and for the Bible cause, this last being imperfectly reported however, is fifty-six cents; and that for all the purposes embraced in the table, sixty-four cents. Completing the Bible report of the average of the Conferences reported, would make the general average seventy cents per member.

“It appears further that there was an aggregate deficiency to meet the claims embraced in the fourteenth question of the Minutes, of more than *eighty-four thousand dollars*, and this not the accumulation of arrears during years gone by, with interest compounded thereon, but the deficiency of *one year only*; falling not upon those who are rendered independent of it, by means of other resources or occupations, but upon those whose sole support it is in many instances, and none of whom can do without it—ministers who in their prime gave themselves wholly to the one work of saving of souls, and who, grown gray and decrepit in the service of the Church, have become starved pensioners upon her benevolence; or the widows and orphans of those who have died in the work, leaving their families a sacred legacy to those for whose salvation they labored in all self-denial and fidelity, during perhaps a life-time spent in the ministry. Ah! could a table of the wants and privations, the hopes and disappointments and tears of the sufferers from this deficiency be framed just as a table of financial deficits can be framed, it would present this whole matter in a far different and more striking light than can be done by any array of figures. Reader, let your imagination essay the task. I have no desire to paint such a picture, unless it should be the means of inducing greater liberality on your part.

“The inspection of another column in the table will show the perfect ease with which the Church might meet all the claims upon her, without giving one cent less to the benevolent operations which have their several demands upon her purse—a purse, every dime of which belongs to the Lord of all the earth. That column shows that an average of liberality on the part of every member of the Church of only *eighteen and one-fifth cents* would have prevented that terrible deficit of *eighty-four thousand and odd dollars*, with its consequences to individual sufferers by its occurrence!

If so, then in addition to what was given last year to the various purposes embraced in the table, let the contributions of the members of the Church be so increased this year, that no lack may appear anywhere; and what then shall be the average paid in by each member? Why, the astonishing sum of *less than one dollar* for each of the 464,156 white members in the Methodist Episcopal Church, South.

“Now, add to this what it may be supposed the Church actually pays for the support of the ministry outside of the deficiency shown, and for which we have no ascertained data, and we may safely affirm that to meet all the claims of the Church would not require an average per member of more than *two dollars*. (Doubtful: we will say three dollars.—Ed.)

“Three dollars per year, per member, for the support of the ministry, and for the benevolent operations of the Church! How many of those members spend ten times that amount in tobacco and cigars! How many ten times that amount in perfumes and confectionary! How many ten times that amount in vain and sinful amusements, meanwhile professing godliness and deadness to the world! How many spend ten times that amount in a year for light literature, to the neglect of their Bibles and of religious reading, and the incalculable injury of their immortal souls! How many Christian parents spend annually twenty times that amount in the veriest trifles for the improper gratification of their children’s merest whims! How many of the nearly half a million of communicants of the Church approach the table of the Lord that died for them, with not less than forty times that amount upon their persons in the form of jewelry, and feathers, and flowers, and a hundred other unnecessary and expensive adornments—the poor vying with the rich, and both classes satisfying their consciences with *three cent*—ay, a *dime*, or, at most, *quarter*-age, when the most spirit-stirring appeals are made to them in behalf of the aged minister of the cross, the widow and the orphan, the heathen, and the various purposes of the Church!

“O brethren, these things should not be so! They should awaken serious and prayerful reflection. Who so poor among us that he cannot afford to pay three dollars a year into the treasury of the Lord, for the purpose embraced in the table? Who cannot make some sacrifice to this end?

Who that loves the Church will fail to increase the amount of his contributions, when he shall have considered the facts set forth in the table which gives rise to these statements of fact? Remember, the question for each one to decide in this matter is *not*, What does *my neighbor* give? but, What should *I* give? And the resolution of each one should be, I will continue to give, and increase in giving, as the Lord prospers me, *whether my neighbor gives or not.*"

[From the *New Orleans Christian Advocate.*]

SYSTEMATIC BENEFICENCE.

MR. EDITOR:—The following calculations will show what systematic honest dealing with God would accomplish. The entire membership of the Louisiana Conference is 14,722, 8582 of whom are white.

Of that number it is (from good data) reasonable to suppose there are 2600 paying members, which is not quite one-third, leaving 5882 with no income.

Of this 2600 it is reasonable to suppose that there are :

Two hundred with an annual income of \$21,000.....	\$4,000,000
Two hundred with an annual income of 15,000.....	3,000,000
Two hundred with an annual income of 10,000.....	2,000,000
Five hundred with an annual income of 5,000.....	2,500,000
Five hundred with an annual income of 2,000.....	1,000,000
One thousand with an annual income of 500.....	500,000
Amounting in all to.....	<hr/> \$13,000,000

With ten per cent. on this amount we can support over seventy active ministers, at \$1500 each.....	\$105,000
Pay annually to Foreign Missions.....	100,000
Pay annually for Book and Tract Distribution.....	50,000
Pay annually to support Advocate.....	30,000
Pay annually to Sunday-school cause.....	15,000
Build one hundred Churches, at \$3500 each.....	350,000
Build fifty Parsonages, at \$3000 each.....	150,000
Build one Widows' and Orphans' Asylum, at.....	50,000
Support the same annually at.....	50,000
Build fifty good Academies, at \$2000 each.....	100,000
Purchase fifty good Apparatus, at \$2000 each.....	100,000
Employ two hundred Teachers, at \$1000 each.....	200,000
Amounting in all to.....	<hr/> \$1,300,000

After the first year there would be but few churches or academies to build; therefore at the above rates the annual expense would only amount to five or six thousand dollars, which would only be about four and a half per cent., and this allows nothing for the rapid increase of membership under such a plan. According to the last minutes of our Conference, the above arrangement would pay eleven times as much to the missionary cause as was paid last year; over thirty times as much for books and tracts; seven times as much for Sunday-school cause; send the Advocate to every white member at over \$3 50 per member; build an asylum for our helplessly poor widows and orphans, and handsomely support the same; build over two good churches for every circuit and station in the Conference; build a parsonage for every appointment; build one good academy, and supply it with apparatus for every appointment; employ two hundred teachers at an annual support of \$1000, which will afford educational facilities free of cost to ten thousand children. What a magnificent scheme! With this means employed in the State of Louisiana for two years, we could almost convert it entire. And being converted under such influences, it would be permanent, for it would enlighten and elevate mentally, morally, and physically. Now to pay ten per cent. the first year, and only four and a half or five per cent. for ever hereafter, is not, cannot be liberality; it is only sheer honesty, paying what we justly owe to God as our great Benefactor. We can do this! God holds us responsible for it! Shall we do it? or will we let others arise and do it, whilst we are cut down as "cumberers of the ground?"

Our blessings from God bring upon us a fearful and tremendous responsibility. May God help us to meet it!

RECTUS.

A LIBERAL SUBSCRIPTION.

THE principal Methodist church in New Orleans (Carondelet Street) has borne a debt of several thousands of dollars until last Sabbath. The brethren, for the love of God and his Church, after eleven o'clock service, put their shoulders to the wheel: W. H. Dameron, \$1000; James A. Lusk, \$1000; Joseph Sutton, \$1000; Dr. B. H. Moss, \$1000; T.

K. Price, \$1010; A. J. Tully, \$500; Wm. Barrett, \$500; W. Sherry, \$300; S. Henderson, \$250; H. O. Anderson, \$200; J. A. Lane, \$100; A. H. May, \$100; J. H. Muse, \$100; J. M. Dougherty, \$100; L. N. Shelton, \$100; D. Tillotson, \$100; W. Cyphers, \$60; Sarah North, \$50; R. L. Moore, \$50; and other sums from \$20 to \$2, making \$7754. So that worst of all debts—a church debt, is removed! The nightmare incubus is thrown off by one effort of Christian liberality. No doubt the brethren slept better—the pastor too; and there is more hope for sinners.

Considering that these donations were mainly from those who before gave largely, it is a collection of uncommon liberality, and ought to provoke others, for which reason we notice it. And all this for a *free seat* church, in which these and others who have done likewise claim no special privileges over the poor and the stranger who choose to worship God in this holy and beautiful house!

[*From the New Orleans Christian Advocate.*]

GIVING WELL—A GOOD EXAMPLE.

OUR friend and subscriber, John Dunwoody, of Rapides parish, La., who sent \$300 last year for the China Mission, does not consider that one liberal gift ought not to be followed by another. He keeps up the habit.

In a letter dated February 5, enclosing a draft on his commission merchants, he says:

“DEAR BROTHER McTYEIRE:—As it has pleased God to spare my life another year, I feel the obligation I am under to comply with my promise of giving something more to the support of the China Mission. You will find a draft upon Messrs. Buchanan, Carroll & Co. for \$400, which you will apply to said mission. Should my life be spared another year, you may expect to hear from me again on the same subject.”

THE END.

